

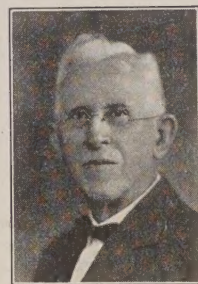
# REFORMED CHURCH MESSENGER

## Reformed Churchmen's Convention

Harrisburg, Pa., November 10-12, 1931



E. S. Fretz



J. Q. Truxal

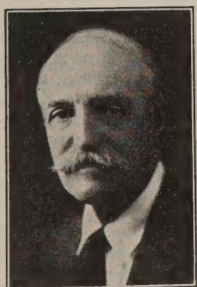
*"Nothing lies beyond the reach of prayer, except that which lies outside the will of God."*

Remember in daily prayer this important men's convention, laymen and ministers, under the auspices of the

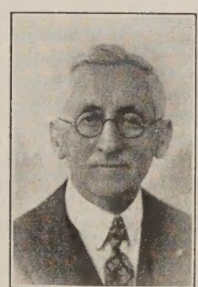
*Reformed Churchmen's League of the Reformed Church in the U. S.*

*in*

*Salem Church, Harrisburg, Pa.*



Gifford Pinchot



David McConaughy

### PURPOSES OF THE CONVENTION

To review changing conditions in which the Church finds itself.

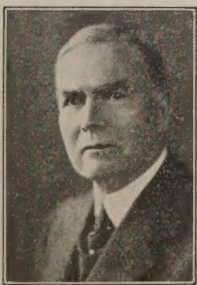
To impress upon men the fact that the Church needs and deserves their best.

To make a survey of our present work and the specific tasks growing out of it.

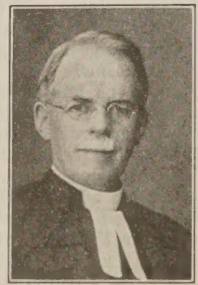
To establish a self-consciousness for the Reformed Churchmen's League.

To help Chapters in their work and to encourage the formation of new Chapters.

To stimulate and speed up the activities of the Reformed Church.



John R. Mott



James Endicott

PHILADELPHIA, OCTOBER 15, 1931



# Shall the Reformed Church Reorganize?

M. D. SLIFER

The history of our Reformed Church shows that we have always feared two tendencies which often creep unbidden into an ecclesiastical organization. The one tendency is a drift into autocracy; the other a drift into anarchy, or congregationalism, as it is sometimes called. Yet in spite of our fears we have not escaped. No critic from the outside need try to inform us that we are autocratic, when the truth is that we have drifted into congregationalism. Our task at the present is to jump out of this pit without landing in the other.

To be sure we call our present organization the Presbyterian system. We have our presidents and our committees and our judicatories who preside and plan programs and legislate. But after all if the resolutions handed down are not carried out by the local congregations it seems there is no one who can or will do anything about it. Some congregations have sensed this situation. As a result they regard their pastors as most loyal to them when they disregard to a great extent the larger work of the Church. Educational activity which is designed to acquaint them with denominational work and needs is often resented. Anyone who comes to make an appeal for some particular cause is regarded as an alien who has been smuggled in by the pastor. When this feeling underlies much of our denominational work we may feel pretty sure that congregationalism is in the saddle. And the only way out is through the door of reorganization.

This proposed plan of reorganization as it was outlined for us by the President of General Synod will give us a truly democratic form of government. There is always a danger that democracy will be confused with anarchy or autocracy. It does not mean that each congregation shall be a law unto itself. It does not mean that there shall be no rulers. And on the other hand, it does not mean that the people shall be governed by men whom they could not help to select. It is one thing to foist a hierarchy upon a Church; it is quite another thing when people elect the men who are to serve them in the capacity of bishops. Full time Synodical Presidents could with good grace come to the people by whose will they hold office and represent the work of the denomination. This is the need of the hour. And it is thoroughly democratic.

Moreover, this plan of reorganization is in keeping with a definite trend in other departments of life; namely, toward greater centralization. We can observe this process at work in our federal government. People for some time have been wondering why we send a capable man to the White House only to bind him hand and feet with a vicious system of checks and balances. We have seen how an unscrupulous political machine can frustrate a President's program and we are beginning to awaken to this weakness. The upshot of the matter will undoubtedly be a greater centralization of power. And why should we hesitate so long as our right to the ballot remains?

This same need has arisen in the Church, but from different causes. Why elect a Synodical President if we know in advance that he is weighted down with parish duties which leave him little or no time to devote to his office? The office of President of General Synod and District Synods should for the sake of efficiency alone involve greater duties than the parish minister has time to attend to, and greater power and authority than should be attached to an honorary office.

Again, it will restore to the Church a kind of authority which ought to commend itself to clergy and laity alike. The Reformed Church of the sixteenth century accepted Holy Writ as her infallible author-

ity. In accordance with this book their Church was organized and a form of government established. Indeed, the authority of the Scriptures was extended over every phase of life. They recognized no other authority, for here they had an infallible guide, and what more could they desire? But it is no secret that the Scriptures have lost the authority that once they had. Not a few influences have played upon us which make it impossible for us ever again to elevate this Book on the pedestal of infallibility. And so we are constantly haunted by some such question as this: "Where shall we find Divine authority?" Shall we look for it in Jesus of Nazareth? in prominent clergymen? in gifted laymen? in the conscience of the individual? The answer of course is obvious that here is not the authority that we need or that God meant His Church to have. We must find our authority in the

## A LASTING FRIENDSHIP

You cannot see a rainbow  
Unless there is some rain;  
You cannot have real happiness  
Unless you've suffered pain.

You can't find joy in sunshine  
Unless you've known the dark;  
You cannot shoot at random  
And hope to hit the mark.

You cannot grow a flower  
Unless you plant a seed;  
You can't enjoy a luxury  
Unless you've been in need.

You can't enjoy a repast  
Unless you hungry feel;  
You can't enjoy society  
Unless you are genteel.

You can't enjoy a friendship  
Lest you are faithful too;  
No friendship can be lasting  
Unless you keep it true.

Harry Troupe Brewer.

Hagerstown, Md.

Living Christ as it is conveyed to us by the voice of the Church. It would be a tremendous gain if in our thinking the voice of the Church and the voice of the Risen and Living Christ were one and the same voice. This is a radical step and fraught with danger. But no less an authority is sufficient for us. Nothing else can bring order out of chaos, or persuade us to take a united stand on the social issues before us, or even provide us with a solution of the problems arising within the Church itself. We are an army of Christian soldiers, but we are not mighty, unless our Commander-in-Chief can speak as one having authority.

Such a change in Church government will prepare the way for a finer denominational consciousness. If we must have denominations we may as well magnify our own. Full-time Presidents could do much to promote a unified program for the entire denomination. This could be accomplished by the President of the District Synod whose task it is, according to the plan, to relate the work of each parish in his district with the program of the Church.

It seems that under our present form of organization no unified program has been possible. Who can think of important social issues as war, racial problems, Prohibition, international relationships, marriage and divorce without being reminded that the Reformed Church can offer no constructive solutions to any of these problems because of her divided opinions. Our attitude toward the problems within the

Church has been no better. We have ruthlessly brushed aside our heritage, and now, like the fool of Proverbs, our eyes are in the ends of the earth. Each minister who has felt the urge has gone to other denominations for a model of belief and worship after which he has proceeded to fashion his own. Some have taken a squint inside the doors of Unitarianism and have carried rationalism and humanism back to their Reformed parishes. Others have peeped into the Pentecostal Church and are now promoting a revivalism of a sickening variety. Still others have taken a good look at a species of modern Presbyterianism and have returned with a decrepit orthodoxy and a Bibliolatry which soon withers in our twentieth century atmosphere.

Yet it is certain that we have inherited one of the finest ecclesiastical traditions to be found anywhere, should we care to revive it. We have sufficient spiritual resources in our Church to make our influence count on every important social question. We must harness these resources. We must revive a consciousness of all that is fine and noble in our heritage. And then may we have the grace to say: "We find no fault with the Methodists, or the Presbyterians, or the Pentecostals; but as for us, we will be Reformed."

And finally, if this plan of reorganization comes to fruition it may some day facilitate our union with other Churches. There is only a remnant of Christendom which is organized as loosely as our own. In fact, over seventy per cent of organized Christianity claims Apostolic succession and has its three-fold ministry. If the day for Church union ever comes, how shall we persuade ourselves in that day to take a long step if we fear today to lift ourselves out of a presbyterian system which has degenerated into virtual congregationalism. Our action should be guided by present advantages and future possibilities.

To enter properly into the spirit of a Church organization such as has been suggested certain attitudes will be required of us. First, a faith that the men who will be elected to these new positions of responsibility will perform their tasks for the best interests of the Church. It seems that as soon as we give a man power in our Church, there are some who suspect that he is going to misuse it. We must get rid of such suspicions. If the constituency of the Reformed Church cannot be trusted to select its leaders then we had better fly for refuge to the Pope. If there are not eight clergymen available at any given time who can be trusted with a little power, then it is time for another Reformation. **We need to develop an attitude of trust in our household of faith.**

And secondly, we should remember that the Bible is not a handbook of ecclesiastical polity. If the plan meets with any opposition, here will be the last line of defence: "The New Testament does not sanction such a plan of Church organization." The Reformers regarded the Bible as the medium through which God speaks to man. But often they themselves, especially Calvin, did violence to their own view. In Calvin's hands the Bible became a manual of dogmatic theology, a directory for public worship, and a constitution by which his Church was governed. Thus the Bible ceased to be a means of grace which brought the human spirit into fellowship with its Divine Creator, and became a dead law-book whose pages had to be consulted for precedents and instructions. If the Reformers introduced this error that is no reason why we should countenance it. The early Church wrote the New Testament before she had wrought out her systems of theology, her liturgies and her form of government. Is it not then foolish

(Continued on page 19)



VOL. CIV, No. 46

PHILADELPHIA, PA., OCTOBER 15, 1931

Whole Number 5243

Published every Thursday  
at The Schaff Building,  
1505 Race Street,  
Philadelphia, Pa.

# Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. C. F. Kriete, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

**SUBSCRIPTIONS:** Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D.D., Litt. D., *Editor-in-Chief*

The REV. A. S. BROMER, D.D., *Associate Editor and Secretary of the Department of Business and Real Estate*

The REV. AMBROSE M. SCHMIDT, D.D., *Assistant to the Editor*

**Departmental Editors:** The REV. THEO. F. HERMAN, D.D., The REV. CHARLES E. SCHAEFFER, D.D., MRS. H. W. ELSON, The REV. THOS. W. DICKERT, D.D., MISS ALLIENE S. DE CHANT, MRS. EDWIN W. LENTZ, DR. W. EDW. RAFFETY

**Editorial Contributors:** DR. FREDERICK LYNCH, HUBERT W. PEET, HERBERT W. HORWILL, DR. WM. U. HELFFRICH

**Business Department:** GEORGE W. WADNER, *Circulation Manager*; MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

**ADVERTISING RATE:** Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

## EDITORIAL

### A GREAT CONVENTION

The Reformed Churchmen's Convention to be held in Salem Reformed Church, Harrisburg, Pa., November 10th to 12th, will be a *great* men's meeting in every sense. It will be a great meeting in that it will be attended by a large number of men,—laymen and ministers,—who are the backbone of our whole denomination. It will be great in that the speakers are great men, outstanding in their fields, and therefore fully qualified to discuss the questions which will be considered at the Convention.

The opening session will be held on the afternoon of Tuesday, November 10th. The addresses of that day and evening, the morning, afternoon, and evening of Wednesday, the 11th, and the morning and afternoon of Thursday, the 12th, will help to forecast the program of our denomination for a number of years to come.

John R. Mott, a Christian statesman of international prominence, James Endicott, foremost in the work of the United Church of Canada, Governor Gifford Pinchot of Pennsylvania, David McConaughy, an exponent of Stewardship throughout the world, will discuss subjects on which they are accepted authorities. H. Augustine Smith of Boston, will have charge of the worship services and music.

From our own denomination, the speakers will include Drs. George W. Richards, George L. Omwake, Paul S. Leinbach, Secretary J. Q. Truxal, and many others. Work for, by and with men in the Church will be one of the major subjects to be discussed.

Fuller information regarding the Convention will be sent to all delegates and others interested in this Convention, which is being held under the auspices of the Reformed Churchmen's League. The registration fee is \$2, and should be sent to the League Office, 424 Schaff Building, Philadelphia, Pa.

—WILLIAM E. LAMPE.

\* \* \*

### IS IT WORTH WHILE?

In Sendai there is located one of the six big penitentiaries of Japan. Within its high concrete walls are kept over one thousand long-term convicts. The headship of such an institution is a high government position. Recently there was appointed to our Sendai penitentiary a new head, who

immediately upon his arrival called on me. He told me that he had been baptized by me just twenty-five years before at Taira in our Church there. He told me with joy that he had kept the faith; that he had been given grace to overcome the fierce temptations of his student life and of his official career later; that he had married a wife whom he had also led to Christ; that his whole family is now happy in the Christian life.

Only yesterday Mrs. Schneder and I called at the official residence and had the pleasure of meeting the family. It is indeed a Christian home, whose head is a sincere brother in Christ. He spoke of his experiences with his prisoners, his feeling for them, his hope for their reform. Happy are those prisoners for having such a warden. Happy is Japan for having such a man. And blessed is the Reformed Church for being able to give such men to God's Kingdom in this land.

—D. B. SCHNEDER.

Sendai, Japan.

\* \* \*

### THIS IS NO TIME TO THINK OF QUITTING

The whole world is sick. The trouble is not lack of gold or food or other good things. There is rather a superabundance of these. But the circulation is bad. Socially we are in a state of nervous prostration. The cure? *Forget self, and help others.*

I know a Japanese Christian who was once absolutely down and out. He had to tramp from Aomori to Sendai, living on what was left in lunch-boxes flung from the windows of passing trains. He noticed that of the straw sandals discarded by others who had just tramped the same road, often one was still good, and even more comfortable than a new one. He gathered up such treasures and used them to help others more wretched than himself. He began at once to prosper. His subsequent success is one of the wonders in the annals of Japanese business. He does not know how rich he is, being so busy helping others that he has no time to reckon up. He has helped to a better life literally thousands of his countrymen, from the most abandoned criminals to the noblest in the land.

This is not the time, of all times, to think of quitting the foreign missionary enterprise. We have just made a good beginning! Our costly educational institutions will not



need our help forever. The alumni are growing in strength and endowments in time will be found. Our Churches are actually talking about declining further aid from America after ten more years have passed. More time than that will be needed. But when the hard times are over, we may be surprised by the rapid increase of self-supporting Churches. Nevertheless we are not going to quit. Over two-thirds of the millions in our field are villagers, and our work for them has just been begun.

No: there will be no quailing. The work to which we have put our hands has immense significance for Japan, for the future of the world as a whole, and for our own salvation. We ourselves need this work even more than those who are the objects of it. There is a blessing in it.

—CHRISTOPHER NOSS.

Wakamatsu, Japan.

\* \* \*

## PREPARING FOR THE NEW AGE

There remain among us many deluded folks who continue to believe that the so-called post-war era of unequaled Prosperity is bound to "come back." From all directions we have been told that it is "just around the corner"—and may be here a week from next Thursday. They seem to think that the past decade, in which millions indulged in the wildest orgy of extravagance, speculation and its resultant profligacy which the world has ever known, was the normal and natural thing and that the present depression is both temporary and abnormal. Dr. David M. Steele, a prominent Philadelphia rector, refers to this post-war era as "the most utterly senseless procedure a people ever carried on," and says that "it will no more come back than the Spanish Armada or the Confederate Capital at Richmond." Moreover, he adds that it ought not to come back and that it is time that we as a nation cease to act the well-known part of the ostrich hiding its head in the sand, and refuse to be longer deceived by those who are trying even yet to build up a fool's paradise. There is no doubt that a growing number of thoughtful persons are having their eyes opened to these undoubted, even if unpleasant, facts.

In one of the most illuminating addresses we have recently heard, the brilliant young theologian and philosopher, Dr. Henry P. Van Dusen, of Union Theological Seminary, New York, spoke to a large group of Philadelphia ministers and laymen on "Religious Education and the Christian Way of Life." He emphasized the fact that the post-war era has about come to an end. The world seems to be turning on its axis and those who are thoughtful know that we are facing a new era in human history. In order to know what we ought to do with regard to the future, it is wise for us to appraise the past and learn the lessons so greatly needed in a period of doubt and confusion. Professor Van Dusen finds that the three distinct marks of the Era of Prosperity (with a big "P") were: (1) It was predominately analytical, following along many lines the methodology of the new psychology. Its tendency was to create problems rather than to solve them. (2) An undoubted faith in certain and continued evolutionary progress marked the post-war period. Men felt that business, for example, would inevitably keep on getting better and better, wealth and profits larger and larger, and that there could be no limit to the development of our resources. (3) It was a period in which the practical was exalted above the devotional, and the ethical above the religious and spiritual. Personal religion was at a comparatively low ebb. Indeed, the personal religion of the majority became "an inheritance from the past rather than an appropriation from personal experience."

In facing the duties of the days ahead, Professor Van Dusen urged, first of all, a careful study of the present situation, to safeguard against the *very real temptations of our present opportunities*, especially the danger of capitalizing the spiritual fruits of the business depression, in the interest of religion. In so far as a sober spirit among the people is due to a return to reality—against the false standards of the age of Prosperity—it constitutes a hopeful background for a genuine religious revival. Always in such times as this there is, however, a great deal of transient alarm and panic, rooted in ignoble fears. Christian leaders must not share in the extravagances of such a period of

excitement. It is a part of our duty to be sure in such an hour to furnish solace to the needy, but men must also be reminded of what they need rather than of what they may want, and Christian leaders must not forsake the prophetic message merely for messages of comfort. It is necessary that there should be, therefore, an honest examination of the causes of our present plight. We must realize that the fault is not so much in laws and institutions outside of ourselves, as it is in our own failures. It was not that we did not have sufficient intelligence, but rather that our intelligence in so many instances was not motivated by ethical responsibility. There is a very close connection between moral consciousness and intellectual insight. It is never safe to trust the shrewdness of selfish and evil men. The false sense of values which have brought us into grave peril must be displaced by a Christian view of life.

Again there must be a new conviction of *the primacy of religion in life*. It must be no longer considered as an elective in the school of daily living, an incidental or appendage. If religion is true at all, it must be inevitably regarded as the primal interest and fact of life.

Finally, it is the duty of Christian leadership also to reaffirm *the priority of God in religion*. If there is a God in the universe at all, He is the Center and Source of everything and more important than anything He has made. His activity is prior to our own and is the deepest urge in the life of man. We must recover not only this conviction, but this personal experience, if we are to lead the way in the new age.

\* \* \*

## A PLEA FOR RESERVE

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches, has just interpreted his attitude as an official of that organization with reference to the idea that young people should be encouraged to make problems of sex the subject of public discussion and debate. In his characteristically sensible and helpful statement Dr. Cavert said: "It has become the fashion nowadays to make fun of the mid-Victorian attitude of reserve toward matters of sex, but the pendulum has now swung so far to the other extreme that the old conservative view would be a relief from present exaggerations. Apparently we have now come to a situation in which even the most serious and restrained effort to deal with such questions is treated as if something sensational, highly colored and spicy were to be found in it. Of all this we have lately had an illustration in the way in which one of the great press associations described a recent study outline on young people's relationships. The reader was left with the wholly erroneous impression that young people were being invited to debate various topics having to do with intimate aspects of sex. As a matter of fact, nothing of the sort was even suggested in the study itself. In fact, the publication was not one for young people at all, but was a manual for adult leaders of young people's groups, designed to help these leaders to understand the problems young people face. The newspaper reports were also in error in describing the document as a publication of the Federal Council of Churches, the fact being that it was prepared by a conference of leaders of young people of various organizations. The group was convened by the Federal Council of Churches, but the Council did not assume the responsibility for the findings or for their publication. Dr. Cavert adds:

*"The idea that young people should be encouraged to make problems of sex the subject of public discussion or debate is one which I emphatically repudiate. I believe that my point of view is shared by all the officials and leaders in the Federal Council of the Churches. In this day of moratoriums, I suggest a moratorium on the newspaper exploitation of sex."*

One sometimes wonders if modesty has become a lost art. If we are really coming into a new age, as many believe, let us hope it will be a day in which time-honored proprieties will not be treated with impunity and vulgarities will not be received with unblushing welcome, as has only too frequently been the case in recent years. It is high time for a reaction in the direction of old-fashioned decency.



## IT'S THE SPIRIT THAT COUNTS

Can anyone doubt that our greatest need is "a right spirit within us?" This means more than money, lands, tools, or any other thing you can think of. In a time when millions are unemployed it is possible for them to spend their waiting hours in lamentations and complaints and in pointing out with mouth and pen every conceivable defect in our social system. It is also possible for them to spend that same time in *self-improvement*. What a wonderful opportunity many people have today to improve themselves and their families physically, mentally and spiritually! Thousands, who once considered themselves too busy to do anything for the upbuilding of the Kingdom of God, too busy even to read their Bibles or to pray, have time enough on their hands these days to pay considerable attention to higher things.

In a recent special letter to his clients, Mr. Roger W. Babson enlarged most helpfully on his repeated statement that "prosperity will return as soon as 51 per cent of the people get right spiritually." He declares that in a game, "winning is 95 per cent a matter of training and spirit," and that it is the same with business. "America today has all the money, the factories, and the freight cars needed to put everyone to work," says Mr. Babson, "all America needs is the *spirit*." The need of the hour is to develop in some systematic way this right spirit. And by the "right spirit" he means the earnest desire by employers and employees, by bankers and borrowers, by merchants and consumers, by parents and children, to do or give a little more than is expected. He does not mean by "spirit" a lot of "Pollyanna" talk or mere shallow optimism; he insists that he means rather "a determination to use every hour more constructively, whatever our station in life may be." His conviction is that if parents, teachers, statesmen, and preachers would make a systematic effort, by both example and precept, to inspire others to be useful, the present business depression would quickly end. "Men, women and children can use their time constructively and usefully, whether or not they are 'employed' by some employer. *There is always something useful that everyone who has the right spirit can find to do.* This 'something' is sure to pay wages in better health, education or friendship, which may be worth much more than money wages." He adds that such efforts, moreover, are sure to lead to such money wages. In addition, not only are employers even today looking for persons with such a spirit, but as this spirit becomes broadcast, prosperity automatically returns.

We may not agree with Mr. Babson that the 1929 peak of inflated prices in the stock market will thus be restored, if that is what he believes; but we do maintain that *prosperity of soul* is likely to be achieved if once again we are delivered from selfishness, idleness and fear and begin to manifest "a right spirit within us."

\* \* \*

## OUR RALLYING CRY—SHALL IT BE A DISTINCT DOCTRINE OR SPIRIT?

Dr. Charles E. Schaeffer, in his article, "Have We Lost the Spirit of Zwingli?" in the MESSENGER of Oct. 1, makes some pertinent observations of conditions prevalent in our denomination. As General Secretary of the Board of Home Missions, and as President of the General Synod, he has an almost unrivalled vantage point from which to view the Reformed Church, and what he says deserves careful thinking on the part of pastors and laymen in the Church.

"The Reformed Church," he writes, "has always prided itself on its liberal spirit. But its liberality has too often been the equivalent of a broad latitudinarianism which lacked both pitch and point. It has failed to sound a distinctive doctrinal note and has not held or begotten any deep theological convictions among its constituents. This has inevitably militated against its growth as a denomination in this country. There has not been enough of a rallying cry to command the love and loyalty of many of its adherents." And in another paragraph he adds: "... doctrinally the Reformed Church of today has no distinctive quality and in our ranks there are many different varieties such as liberals, orthodox, mediationists, pre-millennialists, literalists and

some with no doctrine or theology at all, but with only a vague and vapid ethical or morality gospel."

Here, certainly, is food for some honest thinking.

No one can gainsay this observation of Dr. Schaeffer's. As a denomination we most assuredly need "a rallying cry to command the love and loyalty of many of its adherents." But we may honestly ask—Is it necessary, or even desirable, that this be a doctrinal note? I am not at all sure that it is.

After all, doctrine (theology) changes with the advance of philosophy. When men thought of the world in terms of the Ptolemaic cosmogony, theology adopted this same world view. But when the Copernican theory of the universe came into general usage, the theologians adapted their theology to the newer knowledge. And so it has been down through the process of centuries. Theology has always been in the main a religious interpretation of the universe in terms of a certain world view, whichever anyone chooses to adopt as his own. We can never, as a denomination, or as Protestants, expect to have a common doctrine until mankind has a common philosophy. Theology is usually a generation or more behind the advances of philosophy, and of course, cannot be more unified than the world view. It seems to me hopeless to urge a distinctive denominational doctrine.

Rather, I should emphasize with Zwingli, that each man go back for himself to the New Testament and there find the springs of spiritual life, and that he use that power to help him explain the world and conditions around him. That, as I understand it, is the real spirit of Zwingli, the founder of our Reformed faith,—to rescue man from the tyranny of contemporaneous dogmatisms and point him toward "the freedom with which Christ hath set us free." Dr. Schaeffer supplies the key to this answer in another section of his article when he says: "... the thing which really distinguishes a denomination and justifies its existence is the spirit which characterizes it and the contribution which it makes to the establishment of the Kingdom of God on earth."

Instead of seeking a distinctive doctrine, let us seek then, as he here suggests, a unity of spirit. No two members of a family agree on all things, and much less can all members of a denomination agree on all things. Let us have a consecrated spirit, and let our doctrine take care of itself. I do not know of any communion wherein do not live together and share together sincere men of quite different doctrine. If we have a characteristic spirit of Christian love, we justify ourselves as a denomination.

Rather than regimentalize our thinking into a few stereotyped doctrines, let us regimentalize our total resources to get behind the program of the General Synod which has commissioned our Boards to carry out specific projects! Let us make the Every Member Canvass a success, and bring the Boards out of their present handicaps that they may prosecute their programs more effectively. Let us concern ourselves with great moral issues that are now affecting mankind, by taking definite stands on such questions as War, Industry, Unemployment, Old Age Pensions, Prohibition, Law Enforcement, etc. As Dr. Schaeffer says, "the thing which really distinguishes a denomination and justifies its existence is the *spirit* which characterizes it and the contribution which it makes to the establishment of the Kingdom of God on earth."

The world today is turning toward a blind, penniless Japanese and in him is finding a great Christian leader. I doubt if a hundred people in the United States know what theological brand ought to be applied to Toyohiko Kagawa. I am sure I don't. But no one cares about his doctrine. His labors of love for all people, and his ministrations in the name of Christ Jesus—these are what stamp him, not his theology. So let it be with the Reformed Church, not what doctrine we hold, but what we do for and in the name of our Master, remembering the admonition of the Apostle James—"Be ye doers of the word and not hearers only," which might be paraphrased thus: "Be ye *doers of the word* and not *wranglers of doctrine*."

—RALPH L. HOLLAND.

Fort Washington, Pa.



## WE MUST KEEP THE FAITH

It was inevitable that a good many highly touted business reputations should be grievously shrinking, if not altogether disappearing, during these hectic days. Men who were reputed to be invincible wizards of finance, veritable demigods of cunning and resource, have been shown up in rather pitiful fashion as unquestionably mortal, and even anaemic.

Rabbi William H. Fineshriber, in an eloquent address the other day, said: "The mythical figure of the Big Business Man has dominated American thought, and we have worshiped and lionized his mountainous intellect; but he has led us into chaos. With banks breaking every day and millions walking our streets unemployed, the Wall Street capitalists and statesmen are confessing their failure. *It is dawning very painfully upon men that the great forces of the world are spiritual.*"

It will be a great gain indeed, if men come generally to concede the primacy of spiritual forces. The only business men who can really be trusted are those whose intelligence, as Dr. Van Dusen has suggested, is "motivated by moral and spiritual ideals." Confessing all the lamentable failures which have been made and the dangerous hysteria of fear and panic which has resulted, nothing could be more serious at this hour than if we were to lose our faith in the fact that *many of our business leaders can be trusted*, because they have high principles and are striving earnestly to maintain them. The whole economic fabric depends upon the restoration of such confidence. The Governor of the Federal Reserve in this district is justified in making this solemn appeal to every right thinking citizen: "The fate not only of banks but of all the business of the city depends upon *belief in each other's integrity and good faith*. Most of the banks in Philadelphia have been doing business for many years; they have served you to the best of their ability; they are manned by officers of integrity and good judgment, and unless you want to wreck the community and put yourselves out of jobs you have got to have confidence in them. Choose whatever bank you want, but for God's sake, in your own interest, do not take money out of banks to put it in hiding."

This plea against the perilous and anti-social practice of hoarding is most timely and urgent. It is to our own interest, as well as that of the community, that we overcome the temptation to yield to such a lack of faith in the essential integrity of our fellowmen. Meanwhile many of us need to cultivate something of the spirit manifested in the striking "resolution" circulated by the Temple Trust Company, of Texas, which reads thus: "*Whereas, We, the American people, in conjunction with the other peoples of the earth, have brought about the present hard times by false standards and war, superficial thinking and fast living, Therefore: Be It Resolved; That we, the same American people, have learned our lesson, have taken our 'medicine,' and henceforth will unite in one common purpose and unified spirit of 'Peace on Earth, Good Will Toward Men,' and shall 'Go Forward' to a rebuilding of our economic, moral and social structure; and we will start this day.*"

\* \* \*

## THE PARABLE OF THE HOUND DOG

Memory does bring back to me my faithful hound dog, Smoke. How able and efficient a dog he was! He was a most excellent hunter of rabbits and coons. I can hear his low, resounding long-drawn-out baying yet, while he was on the trail. And how his short staccato barks told us that he had the coon treed. In trailing rabbits and coons Smoke excelled.

While hunting one day, Smoke suddenly jumped over a fence, barking as he went and lo, he caught a skunk. And what a "perfume" he raised! For several days he was confined in the corn crib before he was fit for human companionship.

I consider how the human specie is like unto my hound dog. They excel in their works and are faithful and efficient when they stay in their proper sphere, but when they jump a fence and meddle in the affairs of others, what a hub-bub they do raise! They too should be confined, at times, to be made more companionable, and would that the hub-bub raised by them would blow over as soon as the skunk's scent left Smoke.

—Safed, Jr.

\* \* \*

## The Parables of Peto the Penman

### THE PARABLE OF THE GATHERING CLANS

Not the Campbells nor any other Caledonian bagpipers, but the Vacation Crowds going home from camp and mountain, from seashore and 70 league motor trips. The Church people who have been away on a vacation for a week, a month or the entire Summer have been coming back, tanned and healthy, with nothing more annoying to remember than a dose of poison ivy or an itching "gymnfoot"; all anxious to get back to school, college, the shop, the store, the office and—the house called Home. They came back because business called, the job beckoned, and the purse demanded a return to the old habitat. They are all now plodding, toiling and moiling to make a living, to secure an education, and to lay by a balance against the day when it rains and man can't work.

Ask the preacher if they are all back in the Sunday School and the Church—and the answer is "NO!" Every year Rally Day comes from two to three weeks later than formerly, and soon this event will be treading on the heels of Thanksgiving Day. They just don't seem to be able to catch the stride of the last weeks in June. Evening audiences are meagre; choirs are half manned; preachers are distracted. The morale of the regiment is deplorable. As a consequence the sermons are negative in character and there is a tendency to scold, or at least to sigh for the good old days when vacations were one day affairs, with an excursion trip to the Allentown, the Reading, or the York Fair.

Some of the younger folk have attended Conferences and School of Instruction and come back with notebooks full of penciled hints and a heart ready to work. These are the choice spirits of the Kingdom, but most of the rest need a derrick to lift them out of the home into the Church. And of excuses that *seem* to justify there are not a few. Happy the Church that carries on during the Summer months and does not need elaborate plans for the Fall Campaign, whatever that may mean. For these many years the Penman has been trying to find the button you hear about when men say, "I stepped on the gas." When he sayeth, "Let's go," there is no response. And perhaps in the long ago Solomon also had his troubles with the returned vacationists, for he said, "A brother helped by a brother is like a fortified city; he holds firm as the bar of a castle." More brothers helping the leaders with their Church programs would strengthen the local congregation, even as a bar holds firm the door of a castle.

## The Opinions of a Wreck and a Bum

(An Interview)

GEORGE EZRA HUNTLEY

Both were colored men. One was colored by Nature and the other was colored by option. Obligated to forego many of the luxuries of life, both apparently had made an

initial sacrifice of soap. I liked them, nevertheless.

Before losing his left arm, the gigantic Negro must have been a man of might,

a stevedore perhaps, or a digger of ditches, or a breaker of stone. A huge dent in his forehead gave permanent reminder of some tremendous accident. The little white man,



now good for nothing, may have started out in life as a driver, or a clerk, or an operative in some factory. They were neighbors at my right and left as we sat waiting for Post and Gatty to arrive for civic welcome at the Parkman bandstand on Boston Common.

The African was first to speak. I had given him a smiling nod as we had crowded together to make room for a newcomer and then he felt that I was his friend. Conversation began with a not unusual subject.

"Hotter'n Hell, ain't it?" he remarked. I agreed, though with mental reservations.

The other down-and-out looked at us with weary, bleary eyes and at last decided that we were worth speaking to.

"I'll say it is," he declared.

Thus began an interview that continued in a desultory way for an hour and a half and that revealed the opinions of two important citizens. Important? Let no one doubt it. They are voters for one thing, their ballots counting just as much as those cast by college presidents. They are representatives, moreover, of the submerged tenth of the submerged tenth, and they and their fellows must be reckoned with in any scheme of social betterment. Their thought, if they think, is a weighty element in the situation; their thoughtlessness, if they do not think, is momentous. An unstudied interview with these two unfortunates was of greater significance than many of those carefully mapped out by legal lights or merchant princes.

I had been observing my humble neighbors for some time before our fellowship began. Social workers, experienced in settlements, in waiting rooms, in Salvation Army halls, on the streets and in the parks, would have recognized them as true to type. They are not only unemployed but unemployable. They are men of 55 or 60 years, broken by exposure, malnutrition and dissipation, and looking to be 75. They are not criminals; they are simply failures, utter failures.

I thought about their ancestors a few generations removed. The forbears of the Wreck a hundred and fifty years ago very likely were roaming in the jungles of Africa. On the whole this sorry idler may have represented some progress. The forbears of the Bum a century and a half ago probably were sturdy New England workers and perhaps were members of the early aristocracy. The little man at my side, unshaven, filthy, trembling, represented a deterioration that has been one of the tragedies of American life. In the settlements the most discouraging problems are not with the Negroes and not with the foreign-born; they are with the **degenerate native stock**, the element that, failing to adapt itself to changing conditions, has gone steadily downward toward helplessness and hopelessness.

These new friends of mine probably have married children, wretchedly poor, into whose rooms they can creep for shelter on nights when the weather drives them inside. During the summer, however, they sleep much on the Common, much of the day on the benches and the grass, much of the night also unless some blue-coat comes and raps them on their soles.

When there is a breadline, the Wreck and the Bum are in it. And always they hunt through the waste-cans, rewarded often by daily papers (tabloid preferred), sometimes by fragments of food, sometimes by cigars only semi-consumed, and once in a while (O joy) by bottles not quite empty of forbidden liquids.

From the long interview carried on in a very unconventional manner during the pauses in the concert by "the greatest singing orchestra in America," I cull and condense certain noteworthy items.

The Wreck (who speaks briskly, with kindling eyes): "Some crowd o' people here today, Boss,—ten thousand, twenty, thirty, I guess, I dunno."

The Interviewer: "Where do they all come from? Why aren't they at work?"

The Wreck: "Work! Mostly bums! Look at 'em all around here. They ain't afraid of work; no sir—they'd lie right down beside it and go to sleep."

The Interviewer: "Well, I suppose some of them are looking for jobs."

The Wreck: "That's right, Boss. They's plenty. Millions of 'em in the country. Why I knowed a family, man and six children, wife gone off, and he ain't had no work sence September."

The Bum (who speaks wearily in a husky voice): "That ain't nuthin'; that ain't nuthin' 'tall. I'd take you to a place. . . Say, did you know they's folks starvin' here in Boston, starvin' to death, and they's others ain't never done a day's work that's wearin' diamonds. 'Tain't no fair deal."

The Interviewer: "What's going to be done?"

The Wreck: "O, folks'll beg all they can and steal all they can, I s'pose, and then they'll do somethin' else."

The Interviewer: "Else? What else?"

The Wreck: "Don't ask me. Boss, you may own a mill for all I know, or a big department store. All right. Nothin'.

### HOME MISSIONARY NUGGETS

From the North American Home Missions Congress

"Our key-words may well be: No community neglected; no missionary work duplicated; no missionary funds wasted: all studying the work of each: each working for the success of all: progress by reciprocity and spiritual conquest through missionary co-operation.

"We must labor strongly and wisely. We must carry out the Great Commission with our well related service as fellow-workers and be constrained by the love of Christ. With such ideals dominating our mutual labors a new era of home missions will be ushered in whose sun, please God, will not set until the Kingdom of Heaven shall come in our beloved North America. Yesterday we toiled apart, in the future we shall triumph together. The missionary peace-makers of today will become the spiritual peace-makers of tomorrow."

against you. But jest look out. You know poor people ain't goin' to starve **always**. They was a fellow over on the Mall talkin' last Sunday and he says they's goin' to be a revolution. I dunno."

The Bum: "Won't starve always. No sir. I dunno."

Movement on the platform interrupted the current of our thought.

The Bum: "I wonder if that's Wiley Gatty up there with the uniform."

The Interviewer: "You mean Post, don't you? No, the boys haven't come yet. There'll be a big commotion when they come."

The Wreck: "Yes sir. They's all right. Some spunk! Eight days, wan't it. Some boys! But I bet Lindy'll do it in four. They ain't nobody else like Lindy!"

The Bum (without emotion): "Lindy! We'll all do it in four. 'Twon't be long before the sky'll be black with them planes. Jest like mosquitos! Jest as common as autos is now! More so, I guess."

The Wreck: "Yes. And Curley, he's goin' to be a big man then. He's in for havin' Boston have the biggest airport in the world."

The Interviewer: "You chaps think Mayor Curley is about right, don't you?"

The Wreck: "He's all right for Curley, all right."

The Bum: "He's going to be governor, you know. Sure, he'll get there."

The Wreck: "Or vice-president. I hear he's goin' to Washington as vice-president. Then, when the President gets pneumonia or gets knocked off by an auto, Jim'll slip right into the big chair. Jim's a wise one, all right."

The conversation touched on other phases of economic and political conditions. I was eager to know what they and their associates are thinking about the present Administration. They think the times are the hardest in their recollection, but they do not blame the President. They think it is silly to charge everything to Hoover and expect that next somebody will be cursing him because the weather is too hot. His "moritorium" meets with their approval, though their ideas of what it is or what it is for seems decidedly vague. They think that the Germans are smart people, the smartest in the world, but that our President had better tell them to stop building battleships and begin to pay their debts. They wonder what Hoover will do next winter. They expect it to be the hardest yet and they will not be surprised if poor people break into the bakeshops.

The inevitable subject of modern young people came up when a group of boisterous and over-painted gigglers brushed against our legs. Their children were brought up to mind, but the young folks of today have no fear of fathers, judges or God. They think half the children of today, who don't know anything, ought to be locked up at home or tied, and they believe that some good, old-fashioned horse-whips would be useful.

As the word "God" had been used, I thought I would try them out on theology.

Interviewer: "You still believe in God, do you?"

No answer.

Interviewer: "You men have time to think about a lot of things. You think there is a God?"

The Bum: "Huh?"

The Wreck: "O, yeah; everybody believes that, everybody I ever heard of."

Interviewer: "Well, you fellows had a good many hard knocks, both of you. Do you think He's treated you right?"

The Wreck: "I guess everybody gets about what's coming to him; that's the way I look at it."

The Bum: "I hain't got no kick comin'—not against Him, I ain't."

As a matter of course, we had to say something about Prohibition. Eager imbibers themselves, they quite surprised me. They said that the papers were against Prohibition, but the poor people were for it. Their judgment is that, while there's liquor today for the rich and for "old soaks," there is nothing compared to what we used to have, and that if we could have sober and honest officers we could get enforcement. They think that "booze" is bad but "dope" is worse, and it is the latter that is driving men crazy.

Somebody mentioned war. They don't expect to live to see another, but they think it would make good times. If there were another they would expect to see everybody on Boston Common smothered with poison gas in a minute and perhaps everybody in the city. They would want everybody made to fight, especially the old politicians who brought about all the trouble.

Their ideas about immigration are very pronounced. There are too many foreigners here already to suit them and they would shut the doors tight. As for the Reds and other agitators, there should be immediate deportation.

The Bum: "If they don't like our ways, let 'em go back home where they belong."

The Wreck: "Yessir; this country's good enough for us."

While we did not discuss the perplexing subject of birth control, we did have some discussion about surplus population. They were radical, if not original. They would have the State kill off all cripples, all insane, all imbeciles.



The Interviewer: "What about the old folks?"

The Wreck: "When a man's outlived his usefulness, he ought to be doped."

The Bum (looking up at a circling plane): "Or taken up and dropped out."

They have ideas about Russia, albeit they are somewhat confused and conflicting. Russia is showing the world something, they believe, and a good many people tell them that it has found the best way yet. "Everybody working and everybody fed." They are convinced, nevertheless, that all Russians are crazy. How strangely similar here is the mental chaos of these illiterate nobodies to that expressed by the intelligentsia from the pulpit, platform and professorial chair!

When Post and Gatty finally appeared and were received with all the glory of world conquerors, my companions liked their looks.

The Bum: "That's him! That's Gatty, that feller with the fake eye!"

The Wreck: "No, 'tain't; that's Post. The lad in the brown suit's Gatty. Say, they's fine-lookin' boys, ain't they? And quiet fellers!"

The Bum: "And young! Just boys, they be!"

They approved the Mayor's speech. Four times he referred to the aviators as high-thinking and clean-living. That caught the fancy of those friendly failures.

The Wreck: "Jim, he's some spieler! You'd think he was a saint, wouldn't you?"

But he's all right about them boys—high-thinkin' and clean-livin'."

The Bum: "They's all right—just like Lindy!"

They stayed for the after-concert. Why shouldn't they? They had nowhere else to go. So I left them.

"So long, Brother," said the Wreck. "Glad to have met you."

"So long, Brother," said the Bum.

"So long, Brothers," I said.

Brothers? Yes, undoubtedly and inescapably so. God forbid that the wrecks and bums of society ever forget that they are members of an indissoluble fraternity; and God forbid that more fortunate citizens fail to bear in mind that they are joined by unbreakable bonds to even the least of their brethren!

## The Russians Say "You're Another"!

By DAN B. BRUMMITT

### Article IV

#### Dearly Beloved:

In my own youth, before you two youngsters were born, we were taught that two blacks do not make a white. Nevertheless, it was often hard for us to keep from saying, during a childish argument, "You're another!"

It has always been hard, both for the young and the old. Away back when there was no "You're another," because there was no English language, the Romans said "tu quoque"; and you can find this retort uncourteous in almost every other language, also.

Just now the Russians are clever in its use. They have such boundless admiration for some American achievements that they feel free to criticize us, too. And when we point out what seem to us the weaknesses and evils of their new system, they do not hesitate to show us similar spots on our own garments.

"You're another" proves nothing; but it may reveal something. About the only value I ever got out of it was that it forced me to look at myself and ask, "Am I?"

So in this hit-or-miss reporting of some Russian "you're another," do not make the mistake of thinking I always approve of what the Russians either say or do. But I do want you to see, first, that they know a lot about us; and, second, that before we make ourselves free in condemnation of anything Russian, we must be sure it isn't something American, seen from a different viewpoint.

Some of us who talked to Russians in their own country this summer were rather keen about forced labor, and even reluctant labor.

"Yes," the Russians would say, "we have some forced labor, partly because in the case of prisoners we prefer to make them earn their living, and partly because we send our political prisoners to the lumber camps and the Siberian mines. They have been judged enemies of the state, and where that happens we take no chances of their escaping. Of course they must work. But fewer political crimes are committed nowadays, and most of the trouble is due to our big hurry with the Five-Year Plan and other projects. We can't always let the workers pick and choose. Anyway, you're another."

And then they would tell us of our American coal mines and textile mills, of our child labor—which surely is not willing labor—and of the difficult or distasteful jobs we turn over to Mexicans and Italians and Negroes.

And as to convict labor, they knew about American prison conditions. In fact, a pretty full report of the Wickersham Commission's findings was circulating in Moscow in the very week I was there.

We said, "You are making some big blunders in your great new industrial projects

—plants that have no raw materials, factories built in the wrong places and of defective materials, houses of crumbling stucco, and tractors that won't work."

And they said, "So we are. It's partly our hurry, partly our ignorance, partly the mulishness of some officials. We are in a revolution, which is a sort of war. Do you remember what happened when you were at war, from your hurry, and ignorance, and bureaucracy? Ships that never carried cargoes, airplanes that never flew, factories

small farms. It did seem to us, though, that injustice and cruelty were often shown in the way it was done.

But there was a Russian who knew about American tenant farmers, and about the thousands of farm owners who in recent years had lost their farms.

He said, "I think I could find some form of enforced collectivizing in your cotton states and tobacco section and your Mississippi Valley; only it is done without a plan, by men who are seeking only their own profit, or the safeguarding of their investments. We do it uniformly, as fast as we can get to it, for the advantage of the whole people. Anyway, you know as well as we do that agriculture must be modernized, mechanized, and industrialized."

One day I was listening to a Russian as he discussed the famous Stalin letter of the early summer. That letter seemed to me to be a Soviet recognition of the differences in skill between different workmen, and I suggested that Stalin's declaration was not quite consistent with the theory of communism.

Said the Russian, "Of course this idea is not communism. But communism with us is like the millennium with you. We all believe in it, but we do not try to hasten our arrival at the communist millennium at the expense of our present projects."

Quite often Russians in talking to visitors will speak of "the revolution." They think of it as a struggle still in progress; they are in the midst of it, and even now some of their methods are inexcusable.

I could see that this was distasteful to some of our party. "We don't like to think of your drastic revolutionary policies. They seem to us harsh and brutal," somebody would say.

And some Russian would be sure to answer, "They are. Revolutions are always violent, or else they would not be revolutions. But you Americans are not afraid of revolution, either as a word or an idea. Didn't your nation begin with a revolution? Your own histories show that it was accompanied by many regrettable incidents, such as the hanging of spies, and the starving of non-combatants, and much confiscation of property owned by the disloyal. You even have a great society of women who proudly boast their descent from the revolutionaries who made the United States a nation."

Well, you see how it went. They had their quid for our every quo; they trotted out from American sources all sorts of comparisons with what has been going on in Russia.

They are master propagandists. Not only do they use propaganda in every form, but they have studied its use by other countries. They know what use the Western nations made of propaganda dur-

#### WHY SHOULD I ATTEND THE CONVENTION OF REFORMED CHURCHMEN?

To better understand our responsibilities.

To properly realize our opportunities.

To arouse interest in Evangelism.

To vitalize our spiritual lives.

Lloyd B. Hershey.

(Nov. 10-12, Harrisburg, Pa.)

that produced nothing, and purchasing agents who bought impossible stuff by the thousand tons? And surely you haven't forgot Muscle Shoals!"

I went to a marriage bureau, which is also a divorce bureau; and divorce seems shockingly easy. Husband or wife gets a blank filled out. The absent partner gets a postcard. That's all. (Unless there are children, which is another story.)

But when I mentioned this, my Russian friend said, "You see, we don't think of marriage as a sacrament; only as an arrangement. When it ceases to be satisfactory, we allow it to be discontinued—and everywhere on the same terms. You Americans are different. You think marriage is sacred. Yet you must have at least twenty-five different ideas about divorce, and I have heard that some of your states bid against each other for the trade of people who want easy divorces. You make it easy but expensive; we make it easy and cheap."

Then some of us saw how the government fixed prices. Not what the goods really were worth, or what they cost, but what they could be sold for so as to keep business going. We thought it rather arbitrary.

And the Russians said, "Well, it is not unlike your tariff, which permits the manufacturers to sell to your own people at higher prices than they sell to us. And you have a good many prices controlled in other ways, only some people can beat the game and other can't. We have the same idea." And they have. I saw it work.

We were much interested in the great movement for collectivizing the peasants'



ing the war; how they fed their people with lies and deceptions.

They know, too, that it is still being used. They are aware of the public utilities propaganda which has sneaked into our schools and colleges, and of the militarist propaganda which is kept up in this country by agencies in intimate relationship to the army and navy.

It isn't any use telling the Russians that we are opposed to their idea of the class war and its accompanying hatreds. They know too much about our race discriminations, by which we show our fear or dislike of Negroes, Orientals, and other minority groups. They are more familiar with our record of lynching than are most Americans.

Let me give you two illustrations. Every Russian who reads his own newspapers knows the story of the American technician who was summarily sent home by the Russian Government because he resented a Negro's presence in a restaurant, and struck him.

Bernard Shaw and the Astors were in Russia while I was there, and I saw them several times. In one of their interviews something was said about the "Scottsboro case" — eight Negroes under sentence of death in Alabama for a horrible crime of which it is by no means certain they were guilty.

The Russian who mentioned this took it for granted that everybody knew to what he referred.

But an American college graduate in the group spoke up and remarked, "I suppose this is one on me, but just what is this Scottsboro case?"

Mention the Russian denial of the freedom of the press, or free speech; you are almost certain to be told that great American newspapers distort the news, and that in some American cities groups have been arrested for publicly reading the Declaration of Independence.

Speak about the pitifully small wages which unskilled Russian workers get—well—after the first time, you don't. It brings such quick response about the incomes of West Virginia and Kentucky miners, and the ever-growing spread of joblessness in the Western world.

You have the same experience when you point out that Russians are not permitted to think, that private initiative has been destroyed and all incentive to personal thrift and saving taken away.

About religion I have already written. Its discussion produces similar responses.

As to war, the Russian is particularly caustic. He insists that he is less militaristic than the West. "Except for your pacifists," he will say, "you outdo us in your preaching of preparation for war. Of

course, we should give those same pacifists a most unhappy time, if they were over here, and your advocates of preparedness would find themselves very much at home. They say America must be so ready for war that no enemy will dare attack her. We say the same about Russia. About the only difference is that in the meantime we make our Red Army earn its living, by working at anything that needs to be done."

This last is true. I myself saw a regiment of Red soldiers working on the road, just as convicts do in some parts of the United States.

Of course all this is unprofitable. We shall never reach a *modus vivendi* with Russia by the "You're another" method.

Every system has its abuses, and just now both the Russian system and our own are peculiarly vulnerable. The best system that could be devised must work badly when it is operated by selfish, bigoted, or ignorant men. Russia has plenty of ignorance, and America has no lack of selfishness. As to bigotry, who shall cast the first stone?

The question whose answer I am seeking is this: "How shall two great social ideals live together in the same world; the idea of a strong and equitable government, of which Russia dreams; and the idea of the individual's freedom to work out his own destiny, which America cherishes?"

I wish you'd tell me.

## A Life of Prayer in a World of Science

By DR. R. C. SCHIEDT

(Continued from last week)

Haeckel's new religion, called Monism, according to which God and the universe are one sole substance, still has its hosts of adherents, especially among the political radicals of Germany, but a new school of scientists has arisen with the venerable Professor Johannes Reinke, the celebrated botanist of the University of Kiel as its head, which proclaims a new dualism. "The knowledge of nature," Reinke says, "leads inevitably to the idea of a personal God. The laws of Causality demonstrate as surely the existence of such a God as they do the existence of nature. The naturalist trained in the methods of induction and analogy finds in tracing the existence and properties of organisms back to a creating deity not only the most intelligible but also the only conceivable explanation. The assumption of a deity is not poetry but induction. If God is incomprehensible so is our reason, although the latter like the former is active within the realm of natural law." Moreover Reinke's God is not only transcendent but also immanent, i. e., active in nature. He is inventor and engineer at the same time. But if we ask, in how far natural science should acknowledge the idea of God as a scientific factor, he answers: "Natural science reaches only to the border of theology. No overlapping of the two sciences is admissible, no philosophic speculation or fiction is permissible in the sphere of science. That belongs to the study of Weltanschauungen which lie far beyond the sphere of the natural sciences, although most scientists today insist, as Rauch did a hundred years ago, that science does not give us the values of life, if it does not harness its knowledge to ideal interests.

Summing up, I would say that the confession of Emil DuBois Raymond, the leading physiologist of the second half of the last century and incidentally one of my teachers, expresses the results of the human searching after God most aptly, when he exclaims almost in despair: "Ignoramus et ignorabimus." For, by searching we cannot find God nor discover the soul by dissecting the body.

The world of science presents on the one hand a world of illuminating facts which have greatly contributed to the material comforts and intellectual enjoyment of life,

### LAST WILL

Bury me as unknown soldier;  
This epitaph suffice,  
"Lived and died in line of duty"—  
Life's noblest sacrifice.

Meta B. Mathes.

and, on the other hand, a world of conflicting opinions about these facts, which have greatly contributed to the confusion of life. Hence, the chaotic conditions of the world today: wholesale murdering, universal banditry, atrocious lawlessness, economic depression, world-wide unemployment and starvation, the moral atmosphere pregnant with mendacity, with the Church on the defensive and fiddling while the world is on fire. Have we no faith in the efficacy of a life of prayer?

Has science really solved the great problems of life? Has it found the ultimate reality? We are still meandering between riddles. In whatever direction our eyes are turned, or our ears are strained, or our hands reach, and our mind penetrates, riddles upon riddles confront us. The whole world is still an apparently insoluble riddle. The world no doubt is a concrete fact, we are living our lives in it and it lives its life in us. But what is it? It is as Schopenhauer holds, only will and idea, or as Buchner claims only matter and force? Does it really exist or is it only a projection of our consciousness? Are its events controlled by the inflexible laws of necessity, or does freedom reign in it? And if it is a concrete reality, whence is it? Has a God created it all? A miracle! or, has it created itself? A still greater miracle! Has it existed from the beginning without any creative cause? Even that would still be a miracle. And, no matter how it came into being, what is its purpose? Is there a final world goal? And if there is one, what is its nature? But whatever that may be, there is much that argues against any purpose or design. We admit, there seems to be a wonderful harmony permeating the life of nature, exhibited in the symphony of colors in the rainbow, or in the multi-voiced chorus of the winged sing-

ers, or, in the rich beauty of spring's garment or winter's gorgeous ice-gown, or, in the luminous luster of millions of worlds moving along their invisible and yet unchangeable paths—truly, our mind is entranced by the harmonious beauty of the universe. And then again a disastrous storm overwhelms us, the spring flood rages, the earth trembles and showers of hailstones descend upon the ripening crops of the field, and nature destroys again what it created, devouring the children she bore. A struggle for existence is raging throughout creation and shrill dissonances mar the beautiful harmony. All life perishes, but out of its ashes new life arises, in never ending rotations, a labor of Sisyphus to which nature seems condemned.

Has science solved this riddle? Emphatically no! The deeper we penetrate into the secrets of nature the more complicated the riddle becomes. Why is the grass green? the man in the street asks, and the scientist answers, because the plant cells are filled with green chlorophyll bodies. But why are the chlorophyll bodies green? Because they consist of a waxlike substance which is capable of reflecting the green rays of light. Green rays? Yes, an ether wave vibrating 600 billion times a minute. A green movement then? the man in the street asks. How shall I understand that? Just as you please, the scientist says. "Da steh ich nun, ich armer Thor, und bin so klug als wie zuvor." If every color is only the reflex of certain ether vibrations or corpuscular movements upon the retina or our eye who can tell us, how, or why, or whence, the different strength of these vibrations or movements can be explained? It would simply mean to solve one riddle by introducing a hundred other riddles. Thus the world remains for exact science a book sealed with seven seals, and as far as ultimate realities are concerned we are not one whit further advanced than the contemporaries of Job. If God would say to us: "Gird up now thy loins like a man; for I will demand of thee, and answer thou Me," we would not be able to answer one out of a thousand questions.

If then the "ignorabimus" is the result of all exact science, if after all only a hypothesis will serve us as the pole by means of which we vault over the un-



fathomable abyss of the riddle of the universe, if even the philosophy of all times from Thales to Nietzsche and Dewey insist that we are sure of only one thing, viz.: that we know nothing, is this not tragic, is there no Archimedean spot or pivot from which we may lift the world off its hinges?

Is, perchance, the scientific method this pivot, the most valuable contributions of the physical sciences, because it has stimulated and perfected the social and psychological sciences, giving us vastly more knowledge in psychology, sociology and economics than we are using, promising results in the establishment of a social order respected and observed by an improved race of people, enabling the sociologist and economist to assume the burden of so organizing society that it would be impossible for overproduction and want to exist simultaneously on the earth? The reason why we have not yet reached this stage is to be found in the fact that we have confined ourselves to exact descrip-

tions, statistics and laboratory tests, to the discovery of multitudinous brain-paths and complex neural processes, forgetting that the chief goal of the scientific method is the truth and truth is a spiritual entity. And if religion is the oldest and most respected elementary potency in human society, its tenets should be the controlling factors in the application of the scientific method to the social sciences. Already in 1873 Max Muller had predicted in his Introduction to the "Science of Religion": "We may hope that religion may eventually be saved for a scientific age by the acceptance of the methods of science." So far the results have not been very satisfactory; behaviorism is after all only a barren mechanistic explanation of conduct, Eugenics ultimately nothing more than a study of sanitary safeguards, very ingenious and helpful indeed, but as far as the improvement of the race through birth control is concerned, the only religiously legitimate method of birth control is self-control.

A step in advance are undoubtedly the strenuous efforts made by our Sunday Schools, Colleges and Theological Seminaries to apply the scientific method to religious education, though I am at a loss to know, whether it is the mission of the scientific method to save religion, or, whether it is the mission of religion to save, i. e., to sanctify the scientific method. The personal appeal that comes from the heart of an inspired personality is after all of paramount importance. Religious education is a fine thing. "We shall be spiritually thin and flabby, unless we have some constructive intellectual framework, some steady body of ideas, but they must not be dogmatically constructed, they must not be adopted from the traditions of the past. They must be bone of our bone, flesh of our flesh. They must fit our present intellectual outlook and conform to all that we have learned to count as true." (Rufus Jones.)

(Continued next week)

## NEWS IN BRIEF

### REFORMED CHURCHMEN'S CONVENTION, HARRISBURG, PA., NOV. 10-12

It is of the utmost importance that the pastors and Consistories send in the names of those men whom they believe should attend the convention. The suggestion is made that a large number of young men be challenged and selected to attend, and that all Classes be well represented. Of course the attendance will be spread over all ages.

The men who go to this Reformed Churchmen's Convention will be the interpreters and molders of our denominational life tomorrow. How greatly this convention will influence them in their own Christian life and leadership may be seen by the fact that the men of our denomination, as well as those of others, who have attended denominational and interdenominational Church conventions have gone out as carriers of a great spirit, and been challenged by the Churches to champion the work in various groups. Please send in names of possible delegates without loss of time to Secretary Truxal, 424 Schaff Building, Philadelphia.

### BOWLING GREEN ACADEMY

The work of the Academy began on Sept. 3 and the term is now well under way. The unemployment situation makes things more difficult in the way of finding work for needy students. Of course the teachers' salaries must be paid or there will be further distress. We are pledged to this work because Eastern Synod has asked us to carry on in behalf of the Synod. Money is needed right now. We are looking to the many friends, who responded last year, to make glad our hearts by making prompt contributions. Today we add two more contributors: Rev. H. N. Smith and wife, \$5, and Mrs. Anna May, \$5—making our total \$45. Send all checks to the Editor of the "Messenger."

### FIFTY-NINTH ANNUAL MEETING OF THE SYNOD OF THE POTOMAC

Pursuant to previous appointment the Synod of the Potomac will convene for its fifty-ninth annual sessions on Monday, October 19th, 1931, at 8.00 P. M. in Abbey Reformed Church, Rev. Hobart D. McKeehan, S.T.M., pastor, Huntingdon, Pa.

The Synod will meet in general convention. Entertainment will be on the Harvard plan. Arrangement for entertainment by the host Church is in care of Elder John B. Kunz. Members please answer his communications promptly.

Members of Synod should arrange to

be present promptly for the opening session and remain in regular attendance to the close of the sessions. The Roll Clerk, Rev. J. Edward Klingaman, will be at hand one hour before the Synod convenes. It is important for each member to register his or her presence in that hour.

John H. Keller, President,  
Lloyd E. Coblenz, Stated Clerk.

### CLASSES MEETING IN OCTOBER, 1931, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

#### OCTOBER 19:

Reading, Shoemakersville, Pa., St. Luke's; Rev. John K. Stoudt, Leesport, Pa.  
East Ohio, Carrollton, O., Trinity Church; Rev. H. N. Smith.  
West Ohio, St. Paris, O., First; Rev. C. D. Mitchell.  
Westmoreland, Mt. Pleasant, Pa., First; Rev. Paul Stonesifer.

#### OCTOBER 20:

Schuylkill, Pottsville, Pa., First; Rev. L. M. Fetterolf.  
Central Ohio, Columbus, O., Wilson Ave.; Rev. E. B. Jacobs.  
Allegheny, Piteairn, Pa., First; Rev. Howard F. Loch.  
New York, Fairfield, Conn., Hungarian; Rev. Joseph Urbana, 901 King's Highway, Bridgeport, Conn.  
German Philadelphia, Salem-Zion; Rev. A. Klingner, 1230 N. 6th St., Phila., Pa.

#### OCTOBER 22:

Northwest Ohio

#### OCTOBER 25:

Eastern Hungarian, Kreichersville, N. Y., Hungarian; Rev. Kalman Toth, Box 2, Charleston, S. I., N. Y.

#### OCTOBER 26:

Lancaster, New Providence, Pa., Zion's; Rev. Harry E. Shepardon.  
East Susquehanna, Hegins, Pa., Frieden's; Rev. Herman Naftzinger.  
Goshenhoppen, Limerick, Pa., St. James'; Rev. Scott F. Brenner, Schwenksville, Pa.  
Central Hungarian, Homestead, Pa.; Rev. Barnabas Dienes, 416 N. 10th St., Homestead, Pa.

#### OCTOBER 27:

West New York, Emanuel Church, Rochester, N. Y.; Rev. F. H. Diehm, 255 Hamilton St., Rochester, N. Y.  
Philadelphia, Anselma, Pa., St. Matthew's; Rev. Ralph E. Stout, Anselma, Pa.

Maryland, Middletown, Md., Christ; Rev. John S. Adam, Middletown, Md.  
Gettysburg, Brodbeck's, Pa., St. Jacob's; Rev. Paul D. Yoder, Codorus, Pa.  
Iowa, Lone Tree, Ia.; Rev. C. Ed. Hol-yoke.

#### OCTOBER 29:

Mercersburg, Waynesboro, Pa., Trinity; Rev. S. E. Lobach.

### CHANGE OF ADDRESS

Rev. O. B. Moor from 2735 N. 40th St., Milwaukee, Wis., to 1425 Sycamore St., Cincinnati, O.

The last reports received concerning the Revs. H. J. Ehret and Floyd R. Shafer, who were in the Easton, Pa., hospital as the result of an auto accident, stated that they were considerably improved.

St. John's Church, West Philadelphia, Pa., Rev. Robert O'Boyle, pastor, celebrated Holy Communion on Oct. 4. There was a large attendance and the offerings for current expenses, \$117; benevolence, \$80.

The Golden Jubilee services began Oct. 18, at Grace Church, Philadelphia, Rev. U. C. Gutelius, pastor. They will be concluded on Oct. 25. On account of unforeseen conflicting dates and affairs, "Denominational Night" and "Community Night" are omitted. Members of Reformed Churches in Philadelphia and vicinity will please take notice.

A mass meeting of men and women of the Reformed Church was held in the auditorium of the Greensburg High School, on Oct. 11, in the evening, with large delegations throughout the entire county. It was in the celebration of the 400 anniversary of the death of Ulric Zwingli. Dr. George W. Richards, of Lancaster, was the speaker. A. L. Leonard, of Jeannette, presided as chairman of the committee representing the Reformed Churchmen's League of Westmoreland Classis.

At the monthly meeting of the Ministerial Association of the Lehigh Valley, held in the Memorial Church, Easton, Pa., Rev. J. P. Diefenderfer, pastor, a paper was read by Rev. John Baer Stoudt, D.D., on "The Reformed Church—Its Strength and Its Weakness." A book review, "The Spirit of Protestantism," by Rev. Harris Kirk, D.D., was given by Rev. R. E. Kutz. Officers were elected for the coming year with Rev. Paul R. Pontius, of Lehigh, as president, and Rev. Henry I. Aulenbach, of Allentown, as secretary-treasurer.

The newly constructed Philadelphia Convention Hall, 34th St. below Spruce, will



be used for the Sunday services of the Gipsy Smith Evangelistic Campaign in Philadelphia, Oct. 25 to Nov. 15. Meetings will be held there at 3 and 7.30 each Sunday, with services at 7.30 each weekday except Saturday in Grace Baptist Temple, Broad and Berks Sts. The Gipsy Smith meetings are participated in by 600 Philadelphia Churches and it is hoped that the whole city will be moved. Display advertising will be used in city papers to announce the meetings to non-Church goers.

Rev. F. C. Seitz, D. D., of Greensburg, and Rev. Ralph S. Weiler, of Jeannette, Pa., were the speakers at a meeting held in St. Peter's Church, Zelenople, Rev. J. H. String, pastor. The meeting was held under the auspices of a committee of the General Synod and similar meetings are being held in various districts of the entire denomination, for the promotion of a deeper spiritual life. Delegates from Sugar Creek, East Brady, Fairview, Chiora, Butler, Meridian, Petersville, Evans City, Harmony, Middle Lancaster and Ellwood City attended the meeting at Zelenople.

The fall work in Zion Church, York, Pa., Rev. J. K. McKee, D.D., pastor, has opened in a very satisfactory manner. On Sept. 27, Rally Promotion Day was observed, the attendance good, liberal offering, and a renewed spirit and interest manifested. Sept. 13, Harvest Home services, when the Church was beautifully decorated and choice fruits, vegetables and grains were displayed. The pastor spoke on "The Harvest of Life." Holy Communion on Oct. 4, with a fine attendance. 9 new members were received. The offering liberal considering the times of depression. The pastor's theme was "The Guest Chamber." The last Sunday of each month, the Chorus Choir conducts a musical program. On Oct. 25, the Church will hold its anniversary services.

A Conference on Christian Education, under the auspices of the Classical Committee on Christian Education, in connection with the fall meeting of East Penna. Classis, will be held at Brodheadsville, Pa., Oct. 27, at 7.15 P. M., service in charge of Rev. L. V. Hetrick, Classical Director of Christian Education. Devotional service, 7.30, Rev. F. H. Blatt, Stroudsburg, Pa.; 7.45, "Leadership Training in the Local Church School," Prof. F. I. Sheeder, Ursinus College; 8.15, "The Worker's Conference in the Local Church School," Prof. Charles D. Spotts, Franklin and Marshall College; 8.45, "Adapting the Rural Church Building to the Needs of the Modern Church School," Rev. F. D. Wentzel, Director of Leadership Training, Board of Christian Education, and at 9.15, discussion.

Delaware, O., Rev. Ervin E. Young, minister. The autumn program is under way and there appears a fine spirit along all lines. On Sept. 20, the service was in charge of the young people. Arrangement was made for Rev. E. A. Gradwohl, of Prospect Charge, O., to speak to the young people while Rev. Mr. Young spoke to the Prospect Charge, on the cause of Ministerial Relief. On Sept. 27, Promotion services in S. S., with Mrs. David Stanze, Dayton, as speaker. The pastor spoke on "The Forward Pass," appropriate to Promotion Day. Rally Day services held Oct. 4, Miss Helen Rhoda Davidson, of Dayton and for a number of years director of young people's activities during Rev. Mr. Young's pastorate in old Fourth Church, was the speaker. A splendid conference of the S. S. workers was held this fall.

Holy Communion was observed in St. Paul Church, Shrewsbury, Sept. 27; in Bethany Church, New Freedom, Oct. 4, and in St. John, Sadler, Oct. 11, all of the Shrewsbury Church, Pa., Rev. C. M. Mitzell, minister. A class of 8 was confirmed in St. Paul, while 11 were confirmed at St. John. Rally Day was observed at Bethlehem, Stiltz, on Oct. 4, and at St. Paul, Shrewsbury, on Oct. 11. The S. S. lesson was taught at both places from the pulpit by Supt. W. C. Bailey, of St. John Luth-

eran S. S., New Freedom, and Sergeant Rine of the Salvation Army, York, Pa., respectively, while inspirational addresses were given by the Hon. Henry E. Lanius, blind State Senator, and Captain Shaffer of the Salvation Army.

Services were conducted Sept. 13 and 27, by John A. Klenginna of the Theological Seminary, Lancaster, in the Church of the Incarnation, Newport, Pa. James Edgar Leiby, a member of the congregation, passed away at the home of his brother, John S. Leiby, on Sept. 26. Preparatory services were conducted by Rev. Frank W. Teske, of Harrisburg, Pa., Church School, Oct. 4, when the newly painted and renovated Chapel was dedicated by Rev. Dr. George W. Richards, Pres. of the Theological Seminary, Lancaster. A pleasing and helpful program was rendered. Attendance, 154; offering, \$8.66. The "Bible" used at this time was presented by Minnie P. Deardorff, in memory of the Deardorff family. Holy Communion morning and evening in charge of Dr. Richards, with many communing. Offering, \$183.

Dr. George L. Omwake, president of Ursinus College, was one of the speakers at the dedication of the new Harbison Chapel and Hall of Science of Grove City College, Pa., on Oct. 8, representing the first units in a \$1,000,000 building program. The Frances St. Leger-Babeock memorial organ in the chapel was dedicated at a special program at night and the chapel itself was dedicated in the morning. Dedication exercises for the Hall of Science were held also in the chapel and were followed by the formal presentation of the keys of the building to H. W. Harmon, M.S., head of the department of science for the last 25 years, and recipient of one of the 4 honorary degrees conferred at the afternoon program, when Dr. Omwake spoke.

Under the auspices of the Women's International League for Peace and Freedom, and the Junior Forum, of Philadelphia, plans have been made for the presentation of 6 plays for young children to be presented at the Garrick Theatre, Philadelphia, by The Clara Tree Major Children's Theatre Co. The plays are as follows: "The Secret Garden," Oct. 31; "Heidi," Nov. 21; "Mrs. Wiggs of the Cabbage Patch," Dec. 29; "Beauty and the Beast," Jan. 30; "The Snow Queen," Feb. 27; "Hans Brinker and the Silver Skates," Mar. 19. All of these are on Saturday mornings at 10.30, except "Mrs. Wiggs of the Cabbage Patch," which is given Tuesday, at 2.30 P. M. The Reformed Ministerial Association asked that special attention be called to this opportunity.

The Harvest Home and Ministerial Relief service was conducted on Sept. 27, at St. John's Church, Bethlehem, Rev. W. D. Mehrling, pastor. The arrangement of vegetables, fruits and flowers was beautifully done by the committee. Dr. Z. A. Yearick pronounced the benediction. This congregation has paid its sustentation fund quota. The Prayer services are scheduled to be conducted each Wednesday night during October and November. Plans are under way for the continuation of a most successful season by the Ladies' Aid Society. The Gen. Supt. of the S. S. conducted the Rally Day service, which was in charge of the S. S. Attendance 122 and larger than last year. The program was richly filled with good things. H. H. Stewart, Gen. Supt. of First S. S., gave the address. A gathering of the administrative personnel was held the previous week about the fireside at the pastor's home, attended by 16 of the officers, superintendents, teachers and assistants, and in charge of the general superintendent, who heartily commended the workers on the very splendid service rendered by each. It was found necessary to provide two more classes.

Miss Carrie Kerschner of the W. M. S. of the General Synod, met with the women and girls of Grace Church, Sioux City,

Iowa, Rev. L. Harrison Ludwig, pastor, on Sept. 26, and talked about the work which women and girls of the Church are doing through the W. M. S. She gave a very splendid address at the Church service on Sept. 27. She visited the Church in Lawton, Iowa, speaking to the women in the afternoon and at the Church service in the evening. Rally Day in Grace Church Oct. 4. 113 attended the S. S. service, 152 at the Church service and 25 at the young people's meeting in the evening. In preparation for the day, personal visitation was done by the members of the Church, and the officers and teachers of the S. S. Fall Communion service held Oct. 11. The S. S. teachers are planning to study "The New Testament Church; Its Teaching and Scripture" as a Credit Course given by the International Council of Religious Education. Rev. Mr. Ludwig will teach the class. The last number of the "Live Wire," bulletin of the Church, contains a special article entitled, "Rally Your Forces", which was contributed by Miss Carrie Kerschner by special request of the editor.

In St. John's Church, Chambersburg, Pa., Rev. W. R. Gobrecht, pastor, Rally Day was held Oct. 4, with 549 in attendance and offering, \$2,410.69. On the evening of Oct. 7, a Mid-week Religious Institute was launched. This is to continue for 8 Wednesday evenings. After a brief devotional service, the persons separate into study groups according to age and subject preference. The one adult course is entitled, "A Study of the Origins, Results and Prevention of War," and is taught by the pastor. The other is a course on making religion effective in the home, taught by Prof. R. G. Mowery, Ass't Supt. of Schools of Franklin Co., and Pres. of the Co. S. S. Association. The Young People's Course is entitled, "Jesus' Teachings for Young People," taught by Miss Helen Brown, and the Junior group is studying a Mission Band Text-book, under the leadership of Miss Lois Greenawalt. 75 were present at the first session of the Institute, and this number is expected to increase. Holy Communion observed Oct. 11, and the pastor made reference to the 400th anniversary of the death of Zwingli at the 3 services of the day.

The S. S. of St. Paul's Church, Lancaster, Pa., Rev. T. A. Alspach, D. D., celebrated Rally Day, Oct. 4. 1187 in attendance. A pleasant feature was the presentation to the Children's Division of a painting, "Suffer Little Children to Come Unto Me," by F. von Uhde, a German painter of the modern school. It was painted in 1884 and is the setting of the home of humble peasants, showing Jesus seated there surrounded by children. The painting depicts in a beautiful manner the acceptance of Jesus in a humble spirit full of love and devotion, and it bears this legend on a plate affixed to the frame of antique gold, "Suffer Little Children to Come Unto Me—In Memoriam of Mrs. Kathryn Hess Rutt, from the Children's Division." It was presented to the School by Miss Mildred Haug, an assistant to Mrs. Rutt. The committee in charge of the memorial consisted of Mrs. Walter R. Hess, Miss Elizabeth Meminger, Mrs. Paul C. Dellinger, Mrs. S. C. Martzall. The local Chapter of the Reformed Churchmen's League recently performed another fine piece of work for St. Paul's, making a complete canvass of the congregation in the interest of Rally Day for both S. S. and Church. A committee of 50 were employed in the work. The G. M. G. have assumed charge of the C. E. work for the next year and have elected the following officers: Pres., Miss Marguerite Shanabrough; vice-pres., Miss Mary Helen Alspach; recording sec., Miss Marion Sayres; corresponding sec., Miss Edna Leaman; treas., Miss Bertha Clor; pianist, Misses Carol Hershey and Ruth E. Shelman. The Ladies' Circle have sent another lot of jars of food to Bethany Home. An American flag will also be presented to the Home.



In Memorial, Toledo, Ohio, Rev. Perry H. Baumann, pastor, Rally Day was one of the great landmarks. The program was in the nature of a Mystery program, each class deciding upon the part it would take and keeping it secret until the giving of same. Memorial is now assured that it will easily break the best attendance records of all former years in both Sunday School and Church this year. Mr. Alexander Hirzel, father of Elder Otto Hirzel and grandfather of Mrs. Rev. Martin Flatter, was called home Sept. 26 after a long illness. Mr. Hirzel had been born in Switzerland, coming to Toledo 33 years ago. He was one of the most influential members of the Swiss colony in Toledo. He is mourned by his wife, Marie, and 14 sons and daughters, 27 grandchildren and 7 great-grandchildren. The services were conducted by Revs. P. H. Baumann and Otto Stockmeier.

Rally Day was observed at Christ Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, Sept. 27, with S. S. attendance, 647 and offering, \$43.36. The Men's Bible Class had an attendance of 166 and offering, \$15.58. The Church attendance was large also. Each department had their own special program. The Main School was addressed by Mr. Harward Hartman and Mr. J. R. Poland, of Martinsburg, Va., addressed the Men's Class. Special music was presented through the whole school. Decorations were beautiful. Oct. 4 was Promotion Day, when 94 were promoted to different departments. Harvest Home services on Oct. 11. The school gave an offering of \$75 to the Reformed Church at Funkstown, which was repaired after a fire some time ago. The C. E. Society has reorganized after vacation and meets at 6.30 P. M. on Sundays, the president is Everett Lynch. The Juniors meet on Saturday afternoons, Mrs. A. D. Herbert, supt.

In the Greencastle Charge, Pa., Rev. G. Ermine Plott, minister, the Harvest Home and Rally Day services were held Sept. 20. At Grace Church in the morning the Rally address was given by Prof. R. G. Mowery, president of the Franklin Co. S. S. Association. At Trinity Church in the afternoon the address was given by Rev. Walter R. Gobrecht, Chambersburg. Both Churches were beautifully decorated. The provisions used in the decorations were given to the Hoffman Orphanage, along with canned fruits prepared by the ladies. Holy Communion in both Churches on Oct. 4. In the afternoon in Grace Church two children were baptized. This Church has suffered a severe loss in the recent passing of Mrs. Elmer Crunkleton and Mrs. David Shook. The United Brethren Church (old constitution) held their Sunday morning and afternoon services of the annual conference in Grace Church. At the morning hour Bishop Musgrave gave the annual message to his Church.

A Campaign of Spiritual Emphasis will be held at First Church, Lancaster, Pa., Oct. 19. Rev. George T. Fitz, Ephrata, will preside at the afternoon session, from 2.30 to 5. The program is as follows: Devotional service, Rev. Addison H. Groff, Quarryville; A Review of Gains and Losses, Rev. D. G. Glass, Lancaster; Reason and Purpose of the Conference, Rev. Theodore F. Herman, D.D., Lancaster; Rev. J. Rauch Stein, D.D., Philadelphia; General discussion. The Fact-finding Committee consists of Revs. C. G. Bachman, Harry E. Sheppardson, L. C. T. Miller and Elders J. Q. Truxal, Lancaster, and Samuel Z. Givler, Ephrata. At the evening session Rev. T. A. Alspach, D.D., Lancaster, presiding: Devotional service, Rev. H. M. Leidy, Manheim; Addresses, "Deepening the Spiritual Life," Dr. Herman; "Winning the Un-Churched," Dr. Stein; General discussion. This conference is held under the auspices of the Classical Committee on Evangelism: Revs. T. A. Alspach, D.D., George T. Fitz and Elder H. S. Hershey.

The Classis of Philadelphia will hold its regular fall meeting in St. Matthew's Church, Anselma, Pa., Rev. Ralph E. Stout,

pastor, on Tuesday, Oct. 27, at 9.30 A. M. To reach the Church from Southern points in the Classis, take the Lincoln Highway to the West Chester-Pottstown Pike, then the latter, through Lionville, to Ludwicks Corner and then turn right; from Northern points go through Phoenixville, turn left at the General Pike Hotel, through Kimber-ton, and look for signs. Members of the congregation will meet trains at the Reading Station at Phoenixville at 8.40 A. M. and 1.20 P. M. with automobiles. These trains leave Philadelphia at 7.34 A. M. and 12.30 P. M. They will bring people to Phoenixville after the evening service for the 10.08 train which arrives in Philadelphia at 10.50. Dinner and supper will be served in the Church at 75 and 50 cents, respectively. All members of Classis, representatives of Boards and Institutions who desire special accommodation in the way of transportation and meals should write to Rev. Ralph E. Stout, Anselma, Pa. —Albert G. Peters, Stated Clerk.

**JUST FROM THE PRESS  
A 43 PAGE BOOKLET  
By Theodore P. Bolliger  
HULDRICH ZWINGLI  
Reformer and Patriot  
Founder of the Reformed  
Churches—1484-1531**

**This delightful sketch of the  
great Reformer has been priced at  
25 cents per copy.**

**It is to be used in connection  
with the 400th Anniversary of  
Zwingli's death, October 11, 1931.**

**For sale by:  
Board of Christian Education of  
the Reformed Church in the  
United States  
1505 Race St. Phila., Pa.**

In Red Bank Charge, Pa., Rev. G. W. Herstetter, supply pastor, a wonderful Home-coming service was held in Trinity Church, Alcola, Sept. 20. Over 80 present in the morning at the Communion service and offerings amounted to over \$50 for salary and debt fund. After the morning service, about 40 had a basket lunch in the basement of the Church. Old members had the opportunity of eating together and talking over the past. It was noted that Mr. Henry Herpel was confirmed 52 years ago and Mr. Henry Bauer, 43 years ago. Mr. Bauer has never missed a Communion in the 43 years. Another interesting fact was the presence of members from every congregation in the charges. The afternoon service began at 2.30 with over 125 present. Special music was rendered by Mrs. Morrison's class, and the young people's class; a duet by Misses Grace Reed and Leon Bish, and an instrumental duet by Misses Grace Reed and Gladys Edmonds. An able and appropriate sermon for the occasion was preached by Rev. Charles Noss, of Kittanning, president of Clarion Classis.

Karmel, West Phila., Rev. Wm. G. Weiss, pastor, has the pleasure to report that in spite of the heat of the summer, the services, both morning and evening were unusually well attended. Philip Weiss, a student at the Mission House, spent the summer with his parents, and has returned to enter the Mission House College where he is preparing himself for the ministry. On Sept. 20 Rally Day was observed in the Sunday School, and in the Church services "Home Coming Sunday" was celebrated. The Annual Harvest Home Sunday was observed on Sept. 27. The Church was tastefully decorated with fruits, gro-

ceries and preserves, which were afterward sent to the Protestant Home for the Aged in Lawndale, where they cheered the hearts of the guests. The fall Communion was duly observed on Oct. 4, and it was very gratifying to note that over 80 per cent of the members communed. The confirmation class was organized by the pastor on Sept. 30, and a goodly number are preparing themselves for confirmation on Palm Sunday. The class meets every Wednesday and Friday afternoon for instructions. The organist and choir are rehearsing for a "musical evening" on the new organ in the near future.

The Men's Friendship Class of St. Peter's Church, Zelenople, Pa., Rev. Dr. J. H. String, pastor, gave a banquet to their victorious mush ball team recently. The officers of the league and a representative of each team were guests of honor. A silver trophy, a masterpiece of the silversmith's art, with a player set to catch a ball standing on a silver mush ball, mounted on an ebony pedestal, was presented by Mr. Sidney Teller of the Irene Kaufman social welfare interests of Pittsburgh. The banquet was prepared by the women of the Willing Workers' class and served by the men of the Friendship class. Dr. String was toastmaster. Theodore Repper led in songs and the S. S. orchestra rendered several selections. Mr. Bailey told of the relation of the American Legion's part in the League and Rev. Roland A. Luhman, of Grace Church, Harmony, which also had a club in the League, told of the work and finances of the League and the spirit of good will desired by the donor of the trophy. Alex Burnett, president of the League, presented the trophy to the captain of the team, Frank Eichholtz, who spoke of the loyalty of the club and the splendid ability of the other clubs that competed with them. 14 of the 15 players of the club are members of the S. S.

October as "Church Attendance Month" in Trinity Church, Wilkinsburg, Pa., Rev. E. R. Corman, pastor, was preceded by Rally Day, Sept. 27, in the Church School with a 74 per cent attendance. Meetings were held in September by various classes and organizations to lay plans for an effective year. An important meeting was held Sept. 23 by the Consistory of officers and representatives of all organized classes, societies and clubs, when plans were approved for meeting the situation of poor attendance in Church and School. The Men's Bible Class occupied a reserved section near the pulpit on Church Rally Day, Oct. 4. Rev. Mr. Corman preached on "All for God." Oct. 11 was Young People's Day with baptism in the morning and a pageant by the young people in the evening. Communion Day, with Union Communion of the Reformed Churches of the Pittsburgh District will be held in Trinity on Oct. 18, in the evening. November will be Church Loyalty Month with services sponsored by organized classes and societies. The Wednesday evening services will again consist of a devotional period followed by class instruction in line with Leadership Training.

Sept. 27 was the reddest of redletter days for St. Paul's Church, Greenville, O., Rev. Edgar V. Loucks, pastor, when a pipe organ was dedicated with special services both morning and evening. The dedicatory sermon was preached by Rev. D. Webster Loucks, D.D., chaplain of the National Orphans' Home of the Junior Ohio U. A. M., Tiffin, O., speaking on "The Organ and the Worshipper." The choir made its initial appearance in vestments. In the evening, recitalists from Lima, O., an organist and a baritone soloist, presented a sacred concert to an audience that filled the edifice. This splendid instrument, less than 4 years of age, was bought in Indianapolis, Ind., and including its dismantling, transportation, rebuilding, new panel and grill work, there being no display pipes, and numerous items, the total expense was only one-fourth of the original price. This congre-



gation has waited 67 years for the installing of an organ which completes their equipment. An unanimous spirit prevails and there is gladness everywhere. Mr. H. Ray Wagner, son of Mr. and Mrs. E. T. Wagner, of this Church, who was confirmed in St. Paul's and continued his membership until his marriage a few years ago, has recently been moved from Supt. of Schools, Lanier, O., to manager of the Ohio Teacher Publishing Co., Columbus, O., as well as to the highly responsible position of editor of "The Ohio Teacher."



Mrs. Edwin S. Lentz, Secretary  
311 Market St., Bangor, Pa.

**Ohio Synodical Society.** The ninth annual meeting of the Woman's Missionary Society of Ohio Synod was held Sept. 22-24 in Salem Reformed Church, Cincinnati, Ohio, with her sister Churches: First Reformed, Immanuel (St. Bernard); Zion (Norwood); Grace (Covington) assisting in the entertaining. The opening session was called to order by the president, Mrs. N. E. Vitz. Throughout the entire convention Mrs. Henry S. Gekeler led in the devotional meditations, using as her theme "Sharing the Christ," based on the study book "Christ Comes to the Village." The theme of the convention, "Our Responsibilities," was stressed in all the addresses. Dr. H. J. Christman, Central Seminary, Dayton, very briefly told of the conditions and situations in the Church and our responsibilities in that field; Mrs. L. L. Anewalt spoke of our responsibilities and opportunities in the mission field. Mrs. C. I. Lau, describing the work she and her husband are doing at Swanton, Ohio, gave the challenge of our rural task. Miss Sara Jo Schilling and Mrs. H. N. Smith, literature secretary, presented the literature, the study books and the books for the Reading Course. Mrs. W. V. Stimmel led in an impressive Memorial service for the seventeen members who were called to their reward during the year. At the close of the first day session, the Holy Communion was administered by Rev. A. P. Schnatz and Rev. H. P. Ley.

The Guild banquet on Wednesday evening was a delightful affair with Miss Mildred Kemm as toastmistress. In the absence of Mrs. Annetta H. Winter, Miss Sara Jo Schilling made the address. Especially appealing to the girls was Miss Schilling's manner of holding as patterns safe to follow, lives of women who have "made good." Mrs. W. G. Seiple, of Japan, presented the needs of Japan's ninety million people. She said, "Although we are in an economic depression, we must remember that our depression is among Christian people, while the Japanese depression is among non-Christian or first generation Christians. Rev. L. W. Veith illustrated his address with pictures of Pleasant Valley Mission. The official enrolment showed a decrease in the number of delegates but the enthusiasm of those present was greater than usual. The reports registered progress, but plans are under way for even greater progress in the coming year. With the exception of the 2nd vice-president, to which Mrs. O. W. Haulman, of Akron, was elected, the officers remain as the preceding year. Following the election, Mrs. Henry S. Gekeler conducted the service of installation which embodied the highest ideals of devoted service. Toledo was selected for the 1932 convention.

Mrs. H. Grady Shoffner.

**With the Guilds.** For the training of future leaders, the value of Missionary Guild Institutes is being increasingly rec-

ognized. These Classical groups of young women follow a program prepared by the general secretary. In doing this they have the consciousness of being one among the many groups reaching, with a common purpose, to a definite goal—the Extension of the Kingdom. This is Institute season. Reports of two fine Institutes have come to me. The girls of Philadelphia Classis, under the direction of the secretary, Mrs. George B. Spangler, held the Institute at Trappe, Pa., and the girls of Mercersburg Classis, at Mercersburg, Pa., led by the Classical Secretary, Miss Beula Henry.

At Trappe, the afternoon program included the challenging address by Miss Greta Hinkle, General Literature Secretary, "What Do I Have In Me?" At a carefully planned supper-meeting, with Miss Marianna Cornell, of the Pleasantville Guild, toastmistress, Miss Florence Cassel opened the series of toasts by speaking on "I Know." "I Feel" was the subject used by Miss Mary Frances, of the Collegeville Guild, followed by "I Ought," the caption used by Miss Bertha Keen, of Brownback Guild. The guest speaker, Miss Dorothy C. Krause, of Drexel Institute, Philadelphia, concluded the foursome by speaking on "I Will."

The Mercersburg Classical Guild had a record attendance: 150 young women from Shippensburg, Chambersburg, Marion, Mercersburg, Greencastle, Waynesboro. A box luncheon preceded the evening program. Miss Ruth Benchoff, of Waynesboro, gave a monologue "Peace and I." A chorus of fifteen girls from Greencastle sang "Take My Life and Let It Be." Miss Alice Good, of Waynesboro, presented the literature. The topics "I Know"; "I Feel"; "I Ought"; "I Will" were used as the basis for after-supper talks by Miss Carolyn Shugars, of Shippensburg; Miss Louise Hartzook, of Marion; Marjorie Ambrose, Waynesboro, and Miss Nina Beaver, Waynesboro. A stimulating talk was given by Rev. Mr. Lurch, of Mercersburg.

**Second in the Season.** The fall Institute of the W. M. S. of New York Classis was held Sept. 22 in Grace Church, Buffalo, N. Y., in conjunction with the 5th Annual Missionary Conference. This enabled the members to receive and enjoy the inspiration of several missionary leaders through study classes and platform meetings. The facilities of the beautiful new Educational Building added to the convenience and pleasure of the conference. The Institute was held in the Church auditorium. Mrs. J. Wallace Neville, Classical President, presided at the meetings. The services were inspiring and revealing and made everyone realize anew the significance of the motto: "If ye know these things, happy are ye if ye do them." . . . "That Means Me."

The afternoon session held a special treat—the privilege of hearing Mrs. Calvin Staudt, of Baghdad. "Truly our hearts burned within us" as we listened to the splendid message. Action was taken to make the work of Baghdad a subject of prayer at each monthly meeting. Further, a gift of \$50 was made toward its support. A letter from a former president, Mrs. F. Engleman, now living in Boston, Mass., was read and appreciated. Miss Ruth Heinmiller presented through literature and a question box a deepening sense of responsibilities. Mrs. Raymond Christ of the hostess Church brought an inspiring message through beautiful songs. Brief talks on "Legacies that Enrich" were ably given by Mrs. Diehm, of Buffalo, and Mrs. Biekle and Mrs. Rettig of Buffalo.

Winifred Kling.

**An Early Autumn Event.** Recently, Mrs. D. A. Frantz and Mrs. Charles Guildin, of Lebanon, were the hostesses at the home of Mrs. Frantz to the members of the W. M. S. and the G. M. G. of St. John's Church. The combined organizations presented in simple pageantry the departmental activities of the Woman's Missionary Society, and their part in the support of Missions

**YOU ARE INVITED  
TO EXAMINE DURING  
THE SESSIONS OF THE  
POTOMAC SYNOD  
A CHOICE SELECTION OF  
BOOKS OF  
THEOLOGY, SERMONS,  
RELIGIOUS EDUCATION  
and of  
GENERAL INTEREST TO  
MINISTERS AND LAYMEN**

There will be time for examination and satisfactory selection of the books you will need.

An increasing number of Ministers are patronizing the annual Book Exhibits made at the Synods. They find it worth while to browse through the many enticing volumes.

We covet the opportunity to serve you.

**BOARD OF CHRISTIAN  
EDUCATION OF THE  
REFORMED CHURCH**

George W. Waidner  
Representative

in Home and foreign fields. Mrs. W. H. Miller introduced the new mission study book and gave a fine resume of first and second chapters of "God and the Census." Memory was stirred when Mrs. I. Walborn, secretary of the G. M. G., read from the Prayer Calendar the prayer written by Mrs. Annetta H. Winter, the organizer of St. John's Guild. Thirty-nine members were in attendance.

#### REFORMED CHURCH HOME FOR THE AGED

The second anniversary of the opening and dedication of our Home will be observed on Saturday, Oct. 17, at 3 P. M., in Calvary Presbyterian Church, Wyncote, Pa. The report of the Auxiliaries will be read by Mrs. Lewis C. Biddle, of Ambler, Pa., chairlady of the Montgomery County Auxiliary. A brief address will be delivered by Mr. Harry E. Paisley, and Rev. Charles E. Schaeffer, D.D., will bring the message of the day. The music will be by the choir of Trinity Church, Norristown, Pa.

We invite all our friends to be present and enjoy the service with us. You will surely be well repaid for the visit to the Home and the service. Come and by your presence encourage our guests and show your continued interest in this good work that you have helped to support. The work needs you, and we believe that you need the work.

Charles B. Alspach.

## CHURCH FURNISHINGS

### PULPIT GOWNS & CHOIR GOWNS

Embroidered Pulpit  
Hangings, Bookmarkers, etc.

Clerical Clothing

COX SONS & VINING  
131-A E. 23rd St., New York



Church Decorator, Fresco-Painting and Decorating  
**MURAL PAINTINGS A SPECIALTY**

Sketches Submitted on Application

H. P. BERGER : : Lebanon, Pa.



**MENEELY BELL CO.**

TROY, N. Y. and  
220 Broadway, N. Y. City

**BELLS**



## ONE BOOK A WEEK

### A STORY OF DISILLUSIONMENT

If there is anyone left who thinks that war is a noble thing, he ought to read the remarkable story: "Bodyguard Unseen," by Vincenzo d'Aquila (Richard R. Smith, Inc.). It bears the sub-title, "A True Autobiography." It is a moving story, powerful in its simplicity. It is the story of the experiences of a young Italian-American, who, at the beginning of the war, rushed home to fight for his fatherland.

The disillusionment begins on the way over. There are fifteen hundred "patriots" on the ship. They do nothing but gamble, curse and talk of the fun they are going to have killing the enemy. So blood-thirsty are they that the Commander has to lock up the weapons for fear that they will kill one another on the way over. It is mad adventure they are after rather than the laying down their lives for any great principle.

When they land they find that all the talk they had heard in America about a war to end war, and a war for democracy, is all "bunk." Our young hero is laughed at by the Italian soldiers when he mentions his idealistic motives. He discovers that Italy has entered the war simply because it offers her a chance to further some of the imperialistic dreams she has long entertained.

Italy was not ready for the war, either with men, money or arms; the result is fearful and awful carnage. The description of some of the battles with the Austrians among the high Alps, amidst snow and ice and biting winds, is terrible reading. Company after company perishes with cruel suffering in vain endeavors. Human life is simply thrown away. I would not ask anyone to read these pages except that we ought to know just what war really is. We will find ourselves asking with our author, whether anything that can come out of it is worthy the awful price. Evidently he does not think anything is worth the price.

The author is a devout Christian young man, and he soon finds himself asking if there is any reconciliation between what he is witnessing and Christianity. He comes to the conclusion that there is no reconciliation. War is utterly and absolutely antagonistic to everything Christ taught and stood for. You must either give up war or Christ. No one could do the things he witnessed in the name of Christ.

So, too, war is destructive of everything civilization stands for. It exalts brute force, lying, deceit, cruelty, ambition and hatred. It tears down every good thing civilization has built up. It abrogates all law and justice. It denies brotherhood and the unity of mankind. It wastes billions in property while it claims the flower of the nations—the young and strong. It takes the billions that should be used for construction work and appropriates them to destruction. War is an anachronism in our modern civilization.

He dwells much upon the moral damage of war. It hardens the heart and dulls the moral sense of all who take part in it. The finest youth become cruel, and hatred comes to be their second nature. Lust and other evils are its accompaniments, and sensitiveness to all fine, high things is killed. Man after man was driven insane and thousands of those who, at the close of the war, were alive, not only bore the marks of wounds on their bodies but also the marks of distorted minds.

I have dwelt upon the author's reflections and conclusions, but every page is one of thrilling, although heart-rending adventure. At the end of the several days' carnage in the Alps d'Aquila, he suddenly takes a vow that he will not kill another human being. The Austrians are just as

much his brothers as the Italians and he will not kill them. How to keep this vow is the question. The end of it is that he is soon declared crazy by the officials and is sent to the insane hospital. Then he suddenly gets into trouble there and is transferred to another, and finally he is sent to the asylum itself. All this is not only the result of his vow, but because he suddenly finds himself possessed by Divine power to keep his vow and this Power goes with him as a "Bodyguard Unseen" and preserves him from all harm. It is his talking about this and his confidence in it that marks him as crazy in the officers' and physicians' eyes. Much of the book is devoted to the story of these experiences.

Here is the conclusion of it all: "We are moving in a vicious circle. If those millions who were not lucky enough to be declared insane, as I was before making the supreme sacrifice, did not die in vain, practical measures to hold trouble-makers in leash and to insure universal peace must be forced upon the cabinets of the world by an earthquake—like the upheaval of public opinion coming up out of the ranks. Otherwise we might as well, as men and as nations, dig our own graves now and have them ready, for there will not be many men left to act as grave-diggers if the next war comes. And the 'next war' may be just around the corner."

Frederick Lynch.

### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The stone walls of the new building are rising higher day by day. After an absence from the Home of several days, upon my return I found the walls all around the building about three feet higher than they were when I had left. The heavy steel columns have been placed into the building and now the steel joists for the first and second floors are being placed, preparing for the concreting of those floors. The subway connecting the old with the new building is nearing completion. The top of this passage is concrete four inches thick and it is on the same level as the surrounding lawn, making an eight feet wide walk. The subway floors and about half a dozen area ways on the south side of the subway are now being made.

The Ladies' Auxiliary observed their twenty-seventh anniversary on Thursday, October 8. There were the usual reports of the activities of the several chapters during the past year. The program had also vocal and instrumental music for the entertainment of the Auxiliary. The heavy showers prior to the meeting caused some to come late to the meeting. The weather could not prevent them from attending the meeting. There was the usual good attendance.

### HOOD HAPPENINGS

The first three weeks of Hood's 39th year have passed rapidly and auspiciously. Many of the events that have become fairly routine with the passing of the years were just a bit more successful or more enjoyable this year.

Naturally the first question always asked is, "How many students have you?" One college president parried that question by replying, "About one in ten." It is not certain whether Hood's proportion would be higher, but the total enrollment of students falls between two and three per cent below that of one year ago. The enrollment by classes is as follows: Freshmen, 168; Sophomores, 121; Juniors, 77; Seniors, 94. The capacity of the institution is very nearly filled.

Under the new administration, Acting Academic Dean Morrill conducted the Orientation Exercises of Freshman Week with the assistance of Director of Student Personnel Miss Mabel C. Lytton, President Apple, other members of the faculty, and the heads of students organizations. The formal opening exercises on Thursday evening were quite successful and enjoyable, with a splendid address finely adapted to students on "The Meaning of Freedom," by Dr. Samuel McCrae Cavert, Executive Secretary of the Churches of Christ in America. On the following morning a special schedule was carried through whereby every teacher met every class during the day.

On Saturday evening the Y. W. C. A. held a very pleasant reception in Meyran Hall where, after the introduction of the "little sisters" by their "big sisters" to the officers in the receiving line, refreshments were served in the Social Room below and dancing was enjoyed by the young people for the remainder of the evening.

On Sunday afternoon, President and Mrs. Apple were "at home" as usual to the members of the freshman class and other new students from two to four and immediately following, Professor Wade gave an organ recital in Brodbeck Hall from four to five. For the past two weeks classes have been meeting regularly with a pleasant break in the routine afforded by the Braddock Picnic on Saturday afternoon, October 3.

The Board of Directors met for its fall session on Friday, October 9, following which President and Mrs. Apple were "at home" to the members of the faculty and of the Board of Directors from eight to eleven in their home on the campus. At this writing all is set for the annual campus day on Saturday, October 10, and everything points to an occasion fully up to that of former years.

One of the most impressive services of the year thus far was the Memorial service

Are you arranging to observe "Men and Missions Sunday" on November 15? In connection with your preparation of it, you should certainly read the remarkable new books by

### MISSIONS MATCHING THE HOUR

Price, Paper, 50c

By STEPHEN J. COREY

The author of "The Preacher and His Missionary Message" has adapted this book into a fine general study book for young people and adults. Informative, inspirational, and genuinely enthusiastic from cover to cover.

### THE PRESENT-DAY SUMMONS OF THE WORLD MISSION OF CHRISTIANITY

Price, \$2.50

By JOHN R. MOTT

A decisive hour confronts all Christians. About it Dr. Mott writes wisely, frankly, challengingly. There is no mincing of words, no compromise, no retrenchment. . . . He says: "It is startling to reflect on the imminent possibility that, if we turn a deaf ear to the summons of the present, most critical, and fateful hour, the world mission of Christianity may fail. . . ."

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH  
IN THE UNITED STATES

1505 RACE STREET

PHILADELPHIA, PA.



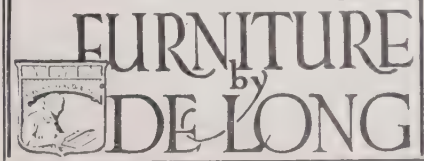
to Dean Sara C. Lovejoy, held during the extended chapel hour on Friday morning, October 2. President Apple presided and conducted the service with the assistance of Professor Barnhart. Professor Wade, with the college choir, and the Gabel sisters, provided appropriate music. A beautiful tribute to Dean Lovejoy was paid by Dr. G. Ellis Williams of Calvary M. E. Church. Dr. Williams had been a warm friend and admirer of Dean Lovejoy and expressed in fitting language what was in the hearts of all as he paid tribute to her delightful personality and her rare efficiency in dealing with the many girls who came under her influence.

The first Vesper service of the year was held on Sunday afternoon, October 4, with the sermon preached by Professor William R. Barnhart, on "What is Fundamental in Religion." Professor Barnhart based his remarks largely upon the experiences this summer as a member of the seminar conducted throughout Europe by Dr. Sherwood Eddy.

Of the events of the immediate future, Mr. Branson DeCou will return on October 16 with his "Dream Pictures" on "Unusual Europe." On the following Friday, Sir Philip Ben Greet with his English Players will present "Twelfth Night" in Brodbeck Hall.

J. H. A.

FOR pews, pulpits, chancel furniture and Sunday School furnishings, address DeLong Furniture Co., 1505 Race St., Phila., or 329 Fourth Ave., New York.



## HOME AND YOUNG FOLKS

Conductor: "Your fare."

Coy Co-ed (blushing): "Thank you."

### A Presbyterian Elder

By Hattie M. Wolfe

(The first colored woman to become an elder in the Presbyterian Church is Mrs. Hattie M. Wolfe. This is her simple autobiography.)

I was born in Jonesboro, Tennessee. I am the product of a Mission School and learned early in life that "He who serves his Maker best, serves humanity well." I am a graduate of Morristown College—Morristown, Tennessee—a school established for the training of Negro youth just at the close of the Civil War, and standing today as one of the pioneer schools in the training of men and women for Christian service. There never was a day that we did not have a Bible lesson, and we progressed in its knowledge as we did in our other studies.

My husband was the first graduate, 1885, and I finished at a later date. He went to Lincoln University, Pa., and took a higher course and then returned to Tennessee. Some few years later we were married. We taught 18 years in the public schools of Johnson City, Tennessee. We turned out 44 graduates—11 of whom were sent to Lincoln University. We carried the training of our Mission School into our public school career; the Bible was taught daily and a large number of the graduates took to the ministry and missionary work. One became bishop of the A. M. E. Zion denomination.

At the close of the 18 years in the educational work, my husband saw the great need of an educated ministry, so he went back to Lincoln University, taking me with him and seven children, while he was taking his course there. He was one of the instructors in the college there and I taught the first separate colored division of the public school.

After having finished his course in Theology we were sent down here in Kentucky to take charge of the Bowling Green Academy under the National Board of Missions. We have served here for twenty years, still making the Bible our foundation stone. I have been teaching ever since I was 16 years old and have taught for the most part very continuously and am still teaching. Aside from my regular school work, I teach a Bible course conducted each year by the State Y. M. C. A. and Y. W. C. A. For four years our school has won prizes. The first year, second prize; and the remaining three years first prizes. Last April we won two, one for boys and one for girls—a silver cup and a Bible.

I was secretary of the colored division of Red Cross during the World War. I wrote

17 poems, the sale of which went to that fund. I am chairman of the Red Cross Drive and have charge of some of the local charity work among our group. I am the mother of ten living children, a minister's wife, an elder in the Presbyterian Church U. S. A., official delegate to the State Interracial Conference, appointed by the Governor.

I never saw the day when there was nothing for me to do. I never was lonesome in my life. I've always tried to perform my duty since I've been elder. I am really kept quite busy. Our Church is a "Manless Church" so far as activity is concerned. Only three men belong and one of them aged, the other two seldom ever attend. This accounts for my being ordained. I enjoy the work and am trying to fulfill every requirement of my eldership. I've always felt that life is earnest.

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### ZWINGLI AS A REFORMER

Text, John 8:31, 32, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

Having told you about the early life of Ulrich Zwingli and his preparation for his Reformation work, I want to tell you something about him as a Reformer.

He was in every way qualified to perform the noble work which he accomplished in his short life. He was one of the best educated men of his day, and he had caught the spirit of true liberty in his home and boyhood surroundings. The very atmosphere which he breathed among his beloved Alps, and the stories of the Swiss heroes which were told in his boyhood, inspired him with a love for freedom which followed him all his life.

Zwingli himself gave to Thomas Wyttenbach the credit of first opening his eyes to the abuses of the Church, and of setting forth Christ as the only mediator between God and man, and His atoning sacrifice as the only hope of the forgiveness of sins.

Zwingli's knowledge of the Scriptures and his thorough theological training also helped to prepare him for the great work which he accomplished as a Reformer. In his estimation, the Bible was the best and highest gift of God to man. While pastor at Glarus, where his Reformation work really began, he stepped forth with the Bible, and said: "Out of this alone comes reformation; in it alone is the salvation of humanity; it is exalted above all church fathers, popes and councils; God speaks in it to every individual man, and the traditions of men shall not veil it. Where God speaks to the heart of man, one individual shall not force his interpretation upon an-

other; the truth carries its own proof in it and with it."

As chaplain Zwingli accompanied the troops from his parish into the camp and battlefield. Some of these campaigns took him into Italy where he became better acquainted with the corruption of the Church. He had heard some of the proverbs which were common among the soldiers, such as, "The nearer Rome, the worse Christian," "He who wishes to go to Rome should leave piety at home," and others.

The Church was passing through a dark period. The popes were haughty and worldly, and craving for riches and power. The priests and monks were ignorant and superstitious. The word of God was not taught. The priests themselves did not know the Scriptures, and many of them had never even seen them. Great stress was laid upon absolution, fasting, pilgrimages, masses for the soul, invocation of the saints, prayers with the rosary, and the worship of the Virgin Mary. The cup was withheld from the people in the Lord's Supper and the reading of the Scriptures was forbidden. And there were other evidences of corruption which I do not like to mention.

That something had to be done to save the Church from decay and ruin was evident. Luther and Zwingli and the other Reformers tried to reform the Church from within. They pleaded with the popes and bishops to reform the Church of its corruptions, but they would not. They were therefore compelled to take the work of reformation into their own hands.

Zwingli went about the matter in the right way. The work of reformation first began within himself. Then he began to reform others. While at Einsiedeln, he soon gained all the monks and priests of the cloister for the evangelical truth. He preached against the worship of the image of the Virgin Mary which was at Einsiedeln. In one of his sermons, he said: "Cease to believe that God dwells in this temple more than elsewhere. Whatever part of the earth you may inhabit, God is near you; He hovers around you, He hears you, if your prayer deserves to be heard. But neither fruitless vows, nor long pilgrimages, nor gifts for the decoration of dead images, will acquire for you the favor of God. To resist temptation, to conquer sinful desires, to abhor unrighteous deeds, to assist the unfortunate, to comfort the sorrowful, these are the works which are well-pleasing to the Lord."

When Zwingli went to Zurich to the Great Minster, at the end of 1518, he in-

### Christmas Music for the Ch. School and the Choir

FOR THE C.S. 25 Cantatas and Pageants, Services, Carols, Singing, Recitation Books, Motion Songs, Pantomimes, Plays, Books, Drills, etc. Enclose 10c for postage on bundle of returnable samples. Catalog free. FOR THE CHOIR. 17 Cantatas and Pageants, Octavos, Sheet Music, 15 different types and grades of Anthem Books, Male and Female Voice Books and Octavos, Voluntary Books, Musical Plays, Operettas. Sent on examination. Catalog free. By naming this paper you will receive a catalog of plays without music. GEO. F. ROSCHE & CO., 337 W. Madison St., Chicago, Ill.



formed the Classis of Zurich how he expected to discharge his duties as minister. He declared that instead of preaching in the way that was customary in the Cathedral, he would explain the Holy Scriptures of the Old and New Testaments. He said: "The life of Jesus has been concealed too long, to the injury of Christian minds. The Gospels shall no longer bear their name in vain. I will proclaim the Gospel, not according to the interpretation of human teachers, but in the sense of the divine Spirit himself, which I will seek to ascertain by comparing Scripture with Scripture, and for which I will continually pray with fervent prayer. This I will do to the glory of God and the salvation of pious souls."

This was the door which Zwingli made for himself into the Reformation. His declaration divided the Classis into two parties. Some became his opponents from that very hour. Others received his statements with joy and began to hope for better things in the Church.

On the first Sunday in January, 1519, he began to preach a series of sermons in explanation of the Gospel by St. Matthew. The fame which had preceded him brought a great multitude of people into the Cathedral. He took a portion of the Gospel as the basis of his sermon. First he explained the sense of the text; then he went on to make such observations, suitable to the time and the occasion, as the text suggested; and finally he applied them to the hearts and lives of his hearers. Thus he taught the people to know and understand the Scriptures. Some of the people said: "This is indeed a real preacher of the truth. He will soon tell us how things are."

Opposition at once arose against his preaching, but Zwingli's influence was continually increasing, so that at the end of the first year of Reformation preaching 2,500 adherents were on his side, and the number was daily increasing. The disturbance which took place compelled the Council of Zurich to take a public step, but its action was favorable to Zwingli. The council issued the following order to the clergy of city and country: "That all lay-priests, pastors and preachers in general, shall freely and without restraint, preach all the holy gospels and the letters of the apostles in conformity with the Spirit of God, and the divine Scriptures of both Testaments, and that they shall set forth nothing but what they can prove and substantiate by the same."

The cornerstone of the Reformation in Switzerland was now laid, and the work went forward with steady progress during the remainder of Zwingli's life. But the struggle was a hard one, and for twelve years he was almost constantly engaged in religious controversies. In argument the representatives of the Romanists were not able to cope with him, and at the time of his death the Swiss Reformation was firmly established.

Luther and Zwingli did not know of each other until long after the most important steps in the Reformation had been taken. Luther carried on his work in Germany and Zwingli confined his labors to Switzerland. A meeting was arranged between Luther and Zwingli in Marburg in 1529. Up to this time the Protestants of Germany were greatly prejudiced against Zwingli and the Swiss.

The two Reformers agreed on most of their doctrines, but differed on the significance of the elements in the Lord's supper. They discussed this question for some time, but could come to no amicable agreement and each went his own way.

This meeting did not separate the two great Churches of the Reformation, but brought them closer together. If Zwingli's life had not been cut short by his martyrdom at the battle of Cappel he might have wielded an even wider influence, but, perhaps, in the providence of God he accomplished more by his heroic death than he might have done if he had lived longer.

#### DIDN'T WANT TO GET TIED UP

"Why don't you like spaghetti?"  
"Because Washington advised that we avoid entangling alliances."

### Puzzle Box

#### ANSWERS TO — CURTAILED WORDS, No. 19

- |            |           |
|------------|-----------|
| 1. Planter | 4. Livery |
| 2. Operate | 5. Toper  |
| 3. Earthen | 6. Spark  |
| 7. Sight   |           |

#### BEHEAD THE MISSING WORDS, No. 9 (Behead twice when marked (2))

- The jury said that the \_\_\_\_\_ was guilty of \_\_\_\_\_. They also said that his (2) \_\_\_\_\_ was guilty.
- He \_\_\_\_\_ to discover what \_\_\_\_\_ his friend; so he (2) \_\_\_\_\_ him to his physician.
- They thought him quite \_\_\_\_\_ in securing customers in the \_\_\_\_\_ where he held his \_\_\_\_\_ display.
- \_\_\_\_\_ and his brother (2) \_\_\_\_\_ had three \_\_\_\_\_ apples and gave one to their cousin \_\_\_\_\_.
- His horse was a regular \_\_\_\_\_ and he led him \_\_\_\_\_ the stable (2) \_\_\_\_\_ feed him.
- He prepared a \_\_\_\_\_ to destroy (2) \_\_\_\_\_ by putting it on \_\_\_\_\_.
- She was compelled to \_\_\_\_\_ for the \_\_\_\_\_ of voice she used \_\_\_\_\_ day.

A. M. S.

#### PENCILS AND DROPS OF INK

In each pencil there's a message,  
And the same in drops of ink;  
If their issue is of wisdom,  
There are millions made to think.

In either there's a heritage  
That's as precious as a gift;  
To the world then you can give it  
And its people help to lift.

If you give it with a flavor,  
And you gild it of a hue  
That has a blend of honor,  
It will last the ages thru.

Each will write a noble message  
On the lasting scroll of time,  
If you season it of harmony,  
Attuned to the sublime.

You cannot write a message then  
That ages shall endure,  
Unless its garnish is of truth  
And its wisdom just as pure.

One should be so very careful  
Of the words that he may write,  
For words should wear a halo  
That would sparkle in the night.

Harry Troupe Brewer.

Hagerstown, Md.

#### NOT AVAILABLE

Mrs. Smith: "I wonder, Mrs. Jones, if I could borrow your rug-beater?"

Mrs. Jones: "I'm sorry, Mrs. Smith, but he doesn't get home from work till five o'clock."—Cleveland News.

### Birthday Greetings

By Alliene S. De Chant

Can you guess what your Birthday Lady looks for first in your sparkling bathrooms? Why, toothbrushes and guest towels! The toothbrushes, you see, show me how many

folks there are in the family—specially the smallest, gayest ones! And the guest towels—well, I always choose the prettiest one, even though sometimes there is so much "pretty" on it, that there's scarcely any towel! Once in a Chambersburg home my hostess had such a pretty towel that I couldn't help telling her so, and when I opened my suitcase, at home, next day, what do you suppose I found right on top? A towel just like the one I had admired! Now wasn't that just like our Corinne Bowers? I wish you could see the towels the Japanese boys and girls use—long, narrow ones of cotton, all "bamboo-y" and full of pine-tree designs. They make the cheeriest curtains and bureau scarfs! And when you've spent a night at a Japanese Inn, you are given a gift, and often that present is a Japanese towel. And the Woman's Christian Temperance Union of Japan gives towels away, that have a white-ribbon-bow design on them, and a message that begs folks not to use "saki," Japanese beer. So here's "sparkling bathroom" greetings to all my boys and girls who scarcely ever forget to brush their teeth, and who like their guests to use the prettiest towels!

#### POINTS ON MOSQUITOES

The mosquito's life is a good deal of a bore.

Mosquitoes may sing, but they don't accompany themselves on the ukelele.

The mosquito is like a child; the moment he stops making a noise you know he is getting into something.

We don't owe the mosquito anything, yet he is continually sending in his bill.

The mosquito is an economical little aviator; when he lands on you he always shuts off his engine.

### Home Education

"The Child's First School is the Family"  
—Froebel

#### "KNOCK HIM DOWN"

By Lenora M. Bailey

"Knock him down, Mary! Turn around and give him a good one when he hits you like that. Just what he needs, if you ask me."

Mary Nyberg looked at her sister-in-law in surprise.

"Oh, no. You don't mean that, Tilly. Why, Raymond was only wanting to play, I'm sure."

Raymond had come into the living-room as Mary stood before the piano and had hit her rather hard on the back.

"Play, nothing!" returned the mother. "He's just mean and rough. I can't do a thing with him and I should love to see some one else handle him and give him what he needs."

"I can't think that my little nephew is so bad," said Mary. "Come on, Raymond, let's have a swing on the porch while your mother takes a little rest before it is time for your father to come home."

Little Raymond followed his aunt to the porch where they proceeded to get better acquainted.

Mary had but recently married into the Nyberg family so she had visited these new relatives only a few times. She was very much surprised and somewhat bewildered at the attitude taken toward five-year-old Raymond. To be sure the two older children were treated in much the same way, but they seemed to have learned to take it as a matter of course. They could understand that their mother did not mean just what she said. But Raymond, who had lived much with his grandmother, seemed more sensitive. He opened his large black eyes in wonder every time his mother raised her voice stridently and impatiently.

"Raymond, why don't you try to please your mother by doing just as she wants



you to do, so she won't have to get so cross and impatient?" Mary finally asked. "I don't know, Aunt Mary, but I don't think Mother ought to yell at me like she does. Grandmother doesn't—and Mrs. Wall doesn't and we mind Mrs. Wall all the time."

"Who is Mrs. Wall, dear?"

"She is our kindergarten teacher. She sure is nice to us. She talks nice and soft and never does yell or talk loud and ugly no matter what we do. She says, 'Raymond will you please set these chairs all in a nice circle for me?' and I do it just as fast as ever I can. I don't even say 'I don't want to' like I do to Mother."

With that Raymond jumped down from the porch swing where he had been sitting beside his aunt. "There is Anna Lee," he said, and ran to meet a playmate who had just entered the yard with some gay balloons.

Mary was disturbed by what she had seen and heard.

"Raymond feels that his mother is unfair and is rude to him," she thought. "though of course he wouldn't express it that way and really does not know exactly what the trouble is. He is just irritated by her voice and manner. He knows she expects him to be disagreeable and so he very often is disagreeable. I wish I were intimate enough to advise her to deal differently with him—as Mrs. Wall does, for instance."

"One of the very great merits of the kindergarten as developed both in this country and abroad is that the child instead of the subjects to be taught is made the center of study and attention."—Milton Bennion, Head of Department of Education, University of Utah.

Is there a free kindergarten in your neighborhood? If not, you can find out how to obtain one by writing to the National Kindergarten Association, 8 West Fortieh Street, New York.

#### DULL PROSPECTS

"I am sorry you are leaving us, Mary. Going to better yourself?"

"No, ma'am. I am going to get married."—**Vart Hem, Stockholm.**

## The Family Altar

By A. W. Krampe

#### HELP FOR THE WEEK OF OCT. 19-25

**Practical Thought:** "Now abideth faith, hope, love, these three; and the greatest of these is love. I Cor. 13:13.

**Memory Hymn:** "Glorious Things of Thee Are Spoken."

#### Monday—Paul in Athens

Acts 17:22-32

The account of Paul's visit in Athens is most interesting. Athens had once been the intellectual, and in a measure also, the religious center of the ancient world. Paul no doubt had looked forward to the time when he would see Athens. How was he impressed with what he saw? Morgan says: "First Athens aroused Paul's interest; secondly, it stirred his emotion; and thirdly, it inspired his service." As a deeply religious soul the many temples and altars interested him. All of these were indications of the fact that the Athenians were desirous to find God and worship Him. But his spirit was provoked within him because he knew that not withstanding the artistic beauty, the idol worship had not and could not satisfy the deepest longing of the human heart. The inscription on one altar: "To an unknown God," was to Paul evidence of this fact. He was therefore determined to serve them by telling them of the **One True God.**

**Prayer:** Dear Master, may we like Paul have the earnest desire to discharge our great debt to the world by doing our share in supporting the missionary work of our Church. **Amen.**

#### Tuesday—Paul in Corinth

Acts 18:1-11

From Athens Paul went to Corinth. He had not deeply impressed the Athenians although a few converts were made. He was somewhat discouraged. He was lonely and perhaps without funds. In Aquila and Priscilla he found friends with whom he worked at tent-making. Then Silas and Timothy came down from Macedonia with good news from the Churches. In the third place the heavenly vision came at this time to put new courage into Paul. Thus strengthened in spirit he threw himself with renewed zeal into the task of preaching and a Church was established in Corinth. Corinth was a commercial center, a great seaport with a mixed population. The city was notoriously wicked, addicted to luxury and vice. Yet the Master said: "Be not afraid, go on speaking, do not give up, for I am with you and no one shall attack or injure you, for I have many people in this city." For a year and a half the apostle preached and built up a strong Church in Corinth.

**Prayer:** We thank Thee, Heavenly Father, for all encouragement Thou givest us through our friends who loyally support us in the days when everything seems to go against us. Thou dost say through them to us: "Be of good cheer." **Amen.**

#### Wednesday—Paul's Estimate of Preaching

I Cor. 1:18-25

The letters of Paul give us a glimpse into his heart and mind. The apostle had come from Athens, the place of culture, to Corinth, the place of luxury and vice. In both places he had proclaimed the gospel. It had not had the same effect upon the people at both places. This was not due to the gospel but to the attitude of the people to that which is central in the gospel—the **Cross.** To the worldly wise who are satisfied with themselves and their achievements the message of the cross is absurd. Hence they reject the gospel as foolishness and weakness. Those however who are conscious of their need and respond to God's offer of love in humble submission and childlike faith, discover in the very shame and weakness of the cross the way by which God's wisdom and power is manifesting itself in saving the lost. Man's extremity is God's opportunity. Our own experience proves that the gospel is the power of God unto salvation and that the folly of preaching embodies both the power and the wisdom of God.

**Prayer:** Repeat Psalm 23 in unison as a prayer.

#### Thursday—Paul's Manner of Preaching

I Cor. 2:1-10

Paul declares in this passage that upon coming to Corinth he deliberately chose to follow God's method. So he decided not to know anything but Jesus Christ and Him as the crucified one. In all simplicity he proclaimed the way of salvation. For him Christ was the complete revelation of God. In Christ's life and death and resurrection Paul saw the purpose of God concerning the redemption of man. Having experienced the saving power of Jesus in his own life Paul was now very anxious to make God's way of salvation so clear to men that no one could misunderstand him. However we must not make the mistake to think that because the apostle's preaching was simple it was for that reason shallow. On the contrary the profoundest truths concerning God's plans found expression in Paul's preaching. What, therefore, to the natural man seems foolishness is to the Christian, who has fellowship with God in Christ, Divine Wisdom.

**Prayer:**

"Tell me the old, old story of unseen things above,

Of Jesus and His glory, of Jesus and His love;

Tell me the story simply, as to a little child,

For I am weak and weary, and helpless and defiled." **Amen.**

#### Friday—Damaging Divisions

I Cor. 3:1-11

In chapter one, verse 10ff, the apostle called attention to the party spirit in the Corinthian Church. Through these unhappy divisions among the members the Christian fellowship had been broken and the real work of the Church—that of making known the unsearchable riches of God in Christ—had been hindered. He comes back to this subject in the third chapter. In Paul's view the party spirit—sectarian rivalry—is nothing but a "mutilation of Christ"—"Is Christ divided?" He makes an earnest plea for unity and bases his appeal upon the fact that all have a common Master and Lord. Paul, Apollos and Peter are all servants of the same Master. One may have planted, the other watered but God made the seed grow. The workmen in themselves are nothing, God is all, for He alone made the work of planting and watering fruitful by His blessing. Jealousy and faction can have nothing in common with the mind of Christ.

**Prayer:**

"There is a spot where spirits blend,  
Where friend holds fellowship with friend;

Though sundered far, by faith they meet  
Around one common mercy seat." **Amen.**

#### Saturday—Guarding Others' Consciences

I Cor. 8:4-13

In the Corinthian Church many questions had been raised which Paul answers in his letters. One of these was about meat offered to idols. While all Christians were aware that no idol had any real existence and that there was only one God, yet some of the weaker members had scruples about eating meat offered unto idols. The apostle now makes a plea with the stronger Christians, who have better knowledge, to control the exercise of their knowledge by love lest they ruin their brother (the weaker one, who does not have that superior knowledge). Christ died for both the weaker as well as the stronger Christian. Neither eating meat, nor abstinence from eating, in themselves separate us from God or bring us nearer to Him; but in order not to offend a brother who is not yet established, a true Christian will refrain from exercising his right. His first concern is to help and not to ruin a brother.

**Prayer:**

"O brother man, fold to thy heart thy brother;

Where pity dwells, the peace of God is there;

To worship rightly is to love each other,  
Each smile, a hymn, each kindly deed, a pray'r." **Amen.**

#### Sunday—Love, the Greatest Grace

I Cor. 13:1-8

The meditations of the past week reach their climax in the passage for today. Nothing can be added to the beauty of this chapter. "All gifts and all sacrifices are worthless without love which is supreme and incomparable." Love is the most excellent way, it is the greatest thing in the world, it is faith in action. Love abides forever, for it is the very character of God. "God is love." We would do well to commit I Cor. 13 to memory.

**Prayer:**

"Love divine, all love excelling,  
Joy of heav'n to earth come down;  
Fix in us Thy humble dwelling,  
All Thy faithful mercies crown;  
Jesus Thou art all compassion,  
Pure unbounded love Thou art;  
Visit us with Thy salvation,  
Enter ev'ry trembling heart." **Amen.**



## A Letter From London

By HUBERT W. PEET

### The Churches and the Gold Standard

The part which the Churches of Britain are called to take in the present hour cannot be one of expert guidance upon the gold standard and the danger of inflation. All that they can do and are doing to the best of their power is to counsel their people to seek in quietness and confidence their strength, and to bear their share of the national burden with cheerfulness. But financial changes such as the one which was made when Britain went off the gold standard bring serious financial problems before the Missionary Societies. Some of them have operations in China and India and in Africa, and they must have dealings in the currencies of other lands. They have already to face the fact that their supporters will be hard hit by the Budget; they will need to make severe cuts, as the Church Missionary Society has already done, in their salaries; and now they must make ready to face some depreciation in the value of their monetary resources through the abandonment of the gold standard. But the Churches on this side of their work have had experience which shows that days of poverty are not always lean days for the service of the Kingdom of God.

### Mr. Gandhi and the Children

Despite the national economic crisis news of Mr. Gandhi's doings in London still figures largely in the British Press. He has made a most important visit to Lancashire to meet personally cotton operatives affected by the Indian boycott of Lancashire cotton goods.

Little, however, has been said of one of the most charming of his activities, for not only the Press but all adults were rigorously excluded. I was fortunate enough to be on the spot at the time to see as much as anyone of what occurred. This was when he gave a special private reception to a group of children, none over 12, from among the hundreds who have been cheering the strange visitor from the East as he came and went from his quarters at Kingsley Hall, Bow, in East London. In this Settlement, where he has been the guest of those devoted Christian workers among the poor, Miss Muriel and Miss Doris Lester, about 100 children were marshaled by police so that they could have a personal talk with the Mahatma. The only adults present were one or two of Miss Lester's helpers, Mr. George Lansbury, one of the recently resigned members of the Labor Cabinet, and his wife, and Mr. Gandhi's friend, the dignified Prime Minister of Bharnagar, Sir Prabhashankar Pattani, who, with his white beard, looked like an Eastern "Santa Claus" viewing the scene. Through a little window on the stairs, I was able to look into the hall, but immediately after the meeting Mr. Gandhi himself told me all about it.

"Questions about the weather in India, about the games the children played, and so on, led to one child asking about the language I spoke," said Mr. Gandhi, as he sat talking to me in the corner of the Club Room at Kingsley Hall. "This gave me just the opportunity I wanted, and I began talking to them about the common source of many of our words. I took 'pater'—'father,' and the Hindi 'pita'; and 'mater'—'mother,' and our own 'mata.' When I asked what that showed they called out, 'It shows we are all of the same breed'—(an expression which evidently amused the Mahatma very much). 'Then we are all one family and ought to be friends,' I said, and they agreed. I then asked if any of the boys ever hit back, and ten or twelve brave boys put their hands up. So this gave me a chance for a little lesson in the principle of non-violence, and I asked what they really should have done instead. 'Make friends,' they replied, and I told

them to remember this. I do like the London children so much," Mr. Gandhi said, "and it has been so delightful to meet them both here and in some of their homes, which I have visited, though some of these seem very palatial compared with those of poor folk in India."

Later in the afternoon Miss Muriel Lester held an informal reception of personal friends of her settlement work to enable them to meet Mr. Gandhi. Among those present were Sir Walford Davies, organist at St. George's Chapel, Windsor Castle; Rev. A. D. Belden, of Whitefields Central Church, and Mr. Arthur Black, of the Shaftesbury Society and World's Sunday School Association, and many representatives of bodies working among children.

Mr. Gandhi shook hands with everyone, and at the close made a brief speech. He said he had been enriched by the affection shown him from every quarter, and especially from the poor, whom he would not call the uncultured, for they gave of the love which was in their hearts. He referred good naturedly to the protection given him by the Government, "but," he added, "I know the police will have nothing to do unless it is to protect me from the over-affection of the public." He asked for the prayers of all that the Round Table Conference should not end in a fiasco.

### Mr. Gandhi's New Quarters

Negotiations were completed this week for Mr. Gandhi to take No. 88, Knightsbridge, as his headquarters in London, though he will continue to sleep at Kingsley Hall. It is one of the row of houses, the first of which is entirely covered by a house agent's board announcing that the terrace is for sale, facing you under the shadow of the towering Hyde Park Hotel as you come up Sloane Street. Hyde Park, it is true, is at the back, but in front it faces on that busy triangular "circus" round the statue of Field Marshal Lord Strathearn, of Indian Mutiny fame, where buses and the unending East and West traffic threaten to break up entirely the Victorian calm of this terrace. A few doors away, at No. 70, Charles Reade, the novelist, as a plaque declares, used to live for many years. No. 88 has a great tree in its front garden, and I wonder what Mr. Gandhi will think of the stone faun which sits playing its pan pipes in the little asphalt square before No. 90. Having a sense of humor, he will probably think the creature of the woods is as much in its element as he himself will be in this busy West End London centre in his dhoti and khaddar shawl. The house itself is the property of a Hindu gentleman who spends most of his time in Delhi. It is therefore equipped in the Indian manner and has all the appliances needful for an Indian feeding service. The house will be very convenient for other Indian delegates and they will not only be able to keep in close and easy touch with Mr. Gandhi in Knightsbridge—an increasingly desirable thing as the Conference proceeds—but will feel more at home in the surroundings of No. 88.

### A SACRAMENT OF SILENCE

#### (A Unique "Round Table" Gathering)

Reported by Hubert W. Peet

I wonder if in any other country than this curious England of ours there could be an occasion such as a scene at Friends House, Euston Road, on Wednesday night (September 30). Here in the smaller of the two Quaker Meeting Houses, a plain but beautiful wood paneled apartment maintaining the atmosphere of some of the 17th century meeting houses, there sat in silent meditation and prayer for half an hour some fifty Quakers, including some of the best known members of the Society

of Friends, a number of Indians, Mr. Gandhi, Lord Sankey, and one or two other members of the Round Table Conference. Now Mr. Gandhi is proud to be called a rebel, and, as all the world knows, he has suffered for his convictions. And Lord Sankey, as Lord Chancellor, is the chief legal figure in the British Empire. Yet here they sat together seeking help from God. Mr. Gandhi and several other Indians present are Hindus; probably some were Moslems. Dr. S. K. Datta, one of the Indian Round Table delegation, who was present, is a Christian. But of the English people present not all were Christians, for they included Miss Slade, sitting next to Mr. Gandhi, who has embraced his faith. Surely a curious company!

But the gathering was a truly impressive one and a religious occasion which will remain deeply in the memory of all who were present. It arose out of a "concern" of the Indian Affairs Committee of the Society of Friends and the Indian Sub-Committee of the Friends Service Council. Meeting strictly on the basis of silence, in which followers of different faiths could get down beneath the barriers of creed, it was felt that men and women of varying religions, yet believing in spiritual realities, could unite to pray for India and this land in a time of perplexity and distress, and by doing so all would together be mutually helped and strengthened.

And all who took part in this unique gathering felt that its object had been accomplished. The Friends, men and women, gathered in silence just before eight. The only alteration in the appearance of the Meeting House was the provision of a beautiful carpet, the work of Armenian orphans taught by a Quaker woman missionary, on the square open space in the middle of the Meeting House, in case Mr. Gandhi and his friends preferred to be seated on the floor in Indian fashion.

At eight Mr. Gandhi and his companions quietly arrived and took their places on one of the old oak benches. A few minutes later the Lord Chancellor tip-toed in and took his seat. Not a sound was heard for half an hour, except an occasional foot-fall outside and the ticking of the clock. There was hardly a movement in the little company wrapped in prayer and meditation. Then a man and woman Quaker shook hands, the little piece of old Quaker ritual which marks the close of Meeting. Lord Sankey quietly greeted Mr. Gandhi. The Mahatma rose, and after a moment's hesitation walked towards the door with Dr. Datta. There was no buzz of conversation, no rush of strangers to be introduced. With only a few words of whispered conversation the company dispersed. It was felt that this was no time for talk. Together all had taken part in a sacrament of silence.

\* \* \*

The ignorance of the Bible in France is strikingly instanced by Dr. Wilfred Monod, the leading French Protestant preacher, who says that an eminent Frenchman, at that time Minister of Education, speaking in Paris before thousands of listeners, repeated the words of the Old Testament, quoted by the Apostle Paul, "O death, where is thy sting? O grave, where is thy victory?"—and gravely assigned them to the English novelist Hall Caine!

## BOOK REVIEWS

**The Foundations of Bible History (Joshua and Judges)**, by John Garstang. Richard R. Smith, Inc., New York. Price, \$5. Dr. Garstang, professor in the Institute



of Archaeology of the University of Liverpool, England, has written, in clear, forceful, and fascinating language, a well-arranged and palpably scholarly volume, the value of which is greatly increased by the addition of some excellent and well-chosen photographic illustrations and some maps. The author does not indulge in baseless flights of fancy but verifies his statements by a thorough consultation of authorities in his field. An appendix giving the location and descriptions of important Palestinian archaeological discoveries is a very valuable section of the volume.

The book gives a history of the Hebrew people from the beginning of their settlement in Palestine after the exodus from Egypt, to the end of the period of the judges. The author seeks to prove by contemporary history in Egypt that the facts given in Judges and Joshua are historically correct. Unlike many great scholars, he dates the exodus nearly two centuries earlier than the usual date given, placing it in the time of Thutmose, 1447 B. C. He also shows that when Egypt was in the ascendancy the Hebrews were allotted periods of rest and quietude; but when Egypt was weak, the people rose and asserted their strength. From the time of Gideon the Philistines are in ascendancy in Palestine.

The second section, a description of the

land of Canaan at the time of the coming of the Israelites, is another highly valuable and enlightening part of a volume which will be gratefully secured by scholars in this field as well as by a host of religious workers who are anxious to inform themselves of the essential facts verified by researches they could not themselves make.

R. K. M.

### SHALL THE REFORMED CHURCH REORGANIZE?

(Continued from Page 2)

for us to go back to this particular period of history which antedates any definite and fixed forms of Church government to seek a pattern for our Church? If we want some New Testament basis for organizing our denomination, why not accept the principle upon which the Apostles organized; namely, the setting up of such machinery as the need of the age requires.

This new organization will have many advantages over our present system. It has its limitations also, and too much must not be expected from it. It may not supply all that we lack in the way of organization. But let us hope it may be brought to pass, because it is a step in the right direction.

Pennsburg, Pa.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Robert D. Johnson, Democrat, of Missouri, was elected to Congress by a big plurality, making the House again a tie, giving Republicans and Democrats each 214 seats, with 1 Farmer-Labor member.

Postmaster General Brown will urge in his report to Congress in December that the postage on first-class mail be raised to 3 cents or a half cent less than 3 in an effort to meet the department's deficit, now nearing \$100,000,000.

The Episcopal Church Sept. 29, revised its law on divorce, amending restrictions against remarriage, which it has officially recognized for 123 years, at its recent session in Denver, Col.

Establishments numbering 221 in fifty separate industries reported wage cuts in the month ended Aug. 15, affecting 20,739 workers.

The 12th assembly of the League of Nations closed Sept. 29, with the collaboration of the United States in disarmament moves and in meeting the Manchuria threat to peace.

Col. Charles A. Lindbergh's description of his flights over the flooded area of China as the "most heartrending experience of my career," was a major factor in the decision Sept. 29 of three national organizations in New York to begin a campaign to raise \$2,500,000 for food and medicine for China's millions of destitute.

Twelve new postage stamps to commemorate the bicentennial anniversary of the birth of George Washington are to be issued by the Post Office Department, and go on sale Jan. 2.

Sir William Orpen, one of England's outstanding artists, died in London Sept. 30. The knighthood conferred on Major Orpen in 1918 was largely a tribute to his paintings of incidents and personages of the World War. His portrait of President Wilson was bought by Bernard M. Baruch, of New York, for \$13,000.

Farmers in the drought-stricken areas of last summer have repaid, before it became due, more than \$1,000,000 of the \$47,000,000 advanced to them by the Government for seed and feed and rehabilitation, Secretary Hyde stated Sept. 30.

The executive committee of the National Grange went on record at a session in Washington, Sept. 30, in opposition to the

legalization of beer, contending that such a move was opposed to the best interests of agriculture. The German and British conditions were cited to show liquor is not an economic cure.

Ten of the outstanding advocates of United States participation in the World Court met Sept. 30 in New York City to plan a nation-wide drive for ratification by the Senate of the pending World Court proposal.

President Paul von Hindenburg celebrated his 84th birthday Oct. 2 quietly in the seclusion of the country with his family. He received 150,000 letters and many telegrams of congratulations.

President Hoover has given his approval of a plan for a six-hour working day which is being put into effect among chemical plants allied through the Manufacturing Chemists' Association.

The heads of the four great Eastern railroads ended ten years of controversy Oct. 1 by agreeing on a plan of consolidation for their territory. The railways represented were the New York Central, Pennsylvania, Baltimore and Ohio, and Chesapeake and Ohio. The agreement provides for the realignment of 50,000 miles of railroad worth nearly \$10,000,000,000.

Spain granted the suffrage to women Oct. 1, thus becoming the first Spanish speaking nation to give them an unrestricted vote. The age limit is 23 and over.

Don Jaime, of Bourbon, Carlist pretender to the throne of Spain, died Oct. 2 in Paris at the age of 61.

Colonel and Mrs. Charles A. Lindbergh narrowly escaped being drowned Oct. 2 at Hankow, China, when their airplane capsized on the Yangtze River as they were attempting to take off for a flight.

Sir Thomas Lipton, the noted yachtsman, died Oct. 2 at his home in London. He had many admirers all over the world. He was 81.

Mahatma Gandhi celebrated his 63rd birthday in London at a luncheon given by the Independent Labor party, the Gandhi Society, and the Indian Congress League. He ate nothing, sipping only goat's milk.

President Hoover's order to the naval chiefs to cut the 1932-33 naval budget was made effective Oct. 2 when the flag officers who are the chiefs of the bureaus con-

## DeForest Makes Deaf Hear!

Famous Inventor Sends Marvelous Device With Miniature Earpiece on Ten Days' FREE Trial

Hard of hearing people throughout the world will be delighted to know that Dr. Lee DeForest, the famous inventor of Radio and the Talking Pictures, has developed a marvelous hearing device with a small earpiece only one inch in size and moderately priced.

It is more powerful than any other electrical hearing device yet produced and is entirely free from the harsh squeaking noises of other devices.

We have arranged to allow every earnest hard of hearing person to try the wonderful new universal DeForest audiphone at home, on Ten Day Trial. Free of all cost or obligation or deposit.

If you are hard of hearing, do not delay—write today for your free trial, which we know will delight and amaze you. Address Mr. Charles H. Lehman, President, Hearing Devices Company, Inc., 2430 Times Building, New York.



**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chemical Works, Patchogue, N. Y.

## SOMETHING NEW!

Systematic Daily Reading Cards

Read Rod System Genesis to Revelation

How to read your Bible once each year in 15 minutes a day. A PRACTICAL GIFT to Your Friends.

Complete Set—Price \$1.00 FREE

Discount to Dealers. Agents Wanted SAMPLE

HERMAN F. STEINBORN, Distributor  
Address P. O. Box ARP-777, CHICAGO, ILL.

cerned were told by Secretary of the Navy Adams to shape their courses accordingly.

Dr. Rossister Johnson, 91, widely known writer and editor, died at his home at Amagansett, L. I., Oct. 3. He was among the first to prepare "pocket" editions of the classics. He also wrote several histories.

The colleges and universities show a heavy increase in attendance as the result of "Back-to-School" Campaign. This has been reported to President Hoover's relief organization by Miss Olga A. Jones, in charge of the movement.

Ten persons were reported killed and 50 hurt in Chile's Presidential election Oct. 4. Unofficial returns give Dr. Montero 160,000 votes and Senor Alessandri 118,000.

Mrs. Annie Fellows Johnston, author of the "Little Colonel" series of children's books, died at her home in Pewee Valley, near Louisville, Ky., Oct. 5. She wrote nearly 40 years and her home was a mecca for youths from all parts of the country.

Dwight W. Morrow, United States Senator, former Ambassador to Mexico, former partner in J. P. Morgan & Co., died unexpectedly in his sleep Oct. 5 in his home at Englewood, N. J.

Julius Rosenwald has tendered a gift of \$250,000 for the relief of the unemployed of Cook County, Illinois, contingent upon five other gifts of the same size. Mr. Rosenwald designed his offer to bring in \$1,500,000 from six of Chicago's wealthiest citizens, including his own subscription. The largest previous gift was from Cyrus H. McCormick, who subscribed \$100,000 outright.

Hugh Herndon, Jr., and Clyde Pangborn landed at Wenatchee, Wash., Oct. 5, after flying from Samushiro Beach, Japan, a distance of 4,465 miles, covered in 41 hours and 13 minutes. This is the first triumph of an airplane over the wide stretch of the Pacific.

With 500 delegates from 21 American nations in attendance, the fourth Pan-American Commercial Conference opened Oct. 5 at Washington.

The \$50,000,000 art collection of the late Henry Clay Frick will now pass to the public as a result of the death of his widow Oct. 4 at Pride's Crossing, Mass.

Five thousand surgeons and hospital executives from the United States and European countries attended the 21st clinical congress of the American College of Surgeons which opened in New York City Oct. 11.



### FINDINGS AT EDUCATIONAL CONFERENCE

Report of the Committee on Findings presented at the Fifth Annual Conference of Religious Education held under the auspices of the General Committee on Religious Education of the Eastern Synod, in St. John's Church School Building, Lansdale, Pa., Tuesday, Sept. 29, 1931.

1. Findings of Fact from the statistics of the Eastern Synod; these indicate an enrollment of all persons in our Sunday Schools of approximately 152,000, an increase over the preceding year of 622; a loss of membership in the Senior Department of 1,239 over the preceding year; a loss of 171 in the number of teacher training students; a loss of 230 members of the Daily Vacation Bible School; an increase in other benevolences of \$9,258; an increase in the support of the school of \$50,408, and increase of 5 in the number of schools. While even this apparent increase is commendable, yet it must be conceded that it is far from being commensurate with the amount of money, energy and time expended. In the parlance of modern business, we would say, our "overhead" was too great for the progress made. But we are not pessimistic, for while we face the facts in the situation, we can clearly note the ever-increasing interest manifested by our leaders in plans, programs, and methods arranged by such who are devoting their best efforts to the setting forth of these systems of administration and study, planned to make our religious educational systems more efficient.

We agree with Principal Jacks, editor of "The Hibbert Journal," in his book "The Inner Sentinel": "It may be doubted whether any man since the world began has ever been made religious by the study of religion. There is even a risk that religion may be studied out of existence. All we can say with certainty is that revival of religion, if ever it comes, will arise out of the depths of experience." And also in the words of Dr. Wm. Adams Brown in his book, "Pathways to Certainty": "God makes His presence felt today in the personal experience of countless individuals, whose recurrent intuitions of the good, the beautiful, and the true, bring meaning and value into life, and assure man of his kinship with the Eternal."

2. We appreciate and commend the efforts of Eastern Synod's Committee on Christian Education in holding our 5th annual Conference on Christian Education in one of the most adequately constructed Church School plants within the bounds of our Synod; and we recommend the continuance of this policy. Furthermore, we heartily approve of the plan of holding two conferences instead of one, in order that the groups may be small enough to facilitate constructive discussion.

3. We appreciate both the variety and the practicality of the problems considered, and are grateful for the capable leadership secured by the Synodical Committee for the presentation of these problems.

4. We are of the opinion that the morning discussion might have been more effective if the conference had been broken up into a number of groups having the same common problem, and would suggest that the committee planning for future programs, take this under consideration; furthermore, we believe that the use of mimeographed discussion outlines of questions for consideration might facilitate the consideration thereof rather than their presentation through formal addresses. Moreover, it might be helpful if a few minutes were devoted to the hearing of a number of our men, who have succeeded in solving some of the difficult problems presented, for conferences such as this should not only call our attention to difficulties, but also present successful attempts to overcome them.

5. This Committee found the exhibit of project materials suggestive. The display of books of Church School materials, as well as the outline of Church School literature, proved most helpful.

6. It is with justifiable pride that we take cognizance of the prominent place occupied by our denominational leaders in the field of religious education; notable among whom is Dr. Nevin C. Harner, whose recent book, "Factors Related to the Sunday School Growth and Decline in the Eastern Synod of the Reformed Church in the United States," has received such

favorable comment among educational leaders.

Certainly this study, dealing with the Sunday Schools of our own Synod, should provoke in all of us a stronger desire to magnify the teaching function of the Church.

Signed: Francis S. Schlater, Scott Brenner, Jacob B. Landis.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-first Sunday after Trinity

October 25, 1931

Paul in Corinth

Acts 18:1-11

**Golden Text:** Now abideth faith, hope, love, these three; and the greatest of these is love. I Corinthians 13:13.

**Lesson Outline:** 1. Paul's Ministry at Corinth. 2. Paul's Message at Corinth.

From Berea Paul went to Athens, the seat of a great university and the centre of culture. Here the message of the Christian apostle faced peculiar difficulties. And it seems most probable that, originally, Athens was not included in Paul's itinerary. His visit to that city resulted from unforeseen circumstances. And his failure to make a deep impression on his critical and censorious audience proved the wisdom of his original intention to pass by Athens. Paul realized the magnitude of his Gentile mission. He had no desire to waste his time in barren fields among a people impervious to the truth of the gospel.

On the other hand Corinth attracted Paul from the beginning. It was the political capital of Achaia, and a strategic centre of great importance. Soon after his memorable sermon on Mars' Hill, he made his way to this populous city, on the narrow isthmus that separated the waters of the Jonian and Aegean seas.

I. **Paul's Ministry at Corinth.** Corinth had an evil reputation. Next to Rome, it was said to be the most corrupt city of

the ancient world. Its situation made it the meeting-place of East and West. It controlled the commerce of the whole Roman Empire. Prosperity came in the wake of commerce, and led to unbridled license, so that the immorality of Corinth had become proverbial. It was cosmopolitan in its population and in its profligacy. A constant stream of merchants, soldiers, sailors, and travelers poured into this seaport, and plunged into its sensuous frivolity. Hither Paul came from Athens. It seemed a forlorn hope to preach the gospel in such a city.

But Paul's ministry in Corinth was destined to be most successful, though the discouraged missionary had no intimation of this when he entered within its gates. His recent experience in Athens had filled him with a vague foreboding of failure. There his masterly sermon had called forth the amused contempt of his cold and critical audience. Now Providence had thrust him into a whirlpool of luxurious worldliness. It was natural, and perfectly human, that he should be downcast in spirit, and feel his insufficiency for the mighty task that lay upon him. His writings bear witness to the severe inner crisis through which Paul was passing at this time. He says, "I was with you in weakness, and in fear, and in much trembling" (I Cor. 2:3).

After all, Paul was a man of flesh and blood. His gigantic labors and achievements seem to set him apart from all mankind. They make him the greatest of all the servants of Christ, whose gifts and consecration challenge our admiration. But his seasons of discouragement, his sense of

## PATHWAYS TO THE REALITY OF GOD

By Rufus M. Jones

**M**ANY pathways lead to an understanding of the reality of God. There is the adventurous way of faith which by an invincible surmise achieves certainty. No less certain is the knowledge of the mystic, whose union with God by its very nature eludes description. The methods of science are helping men "to get clearer conceptions of where to look for ultimate reality and what kind of ultimate reality to expect," while the testimony of history, whose events have been so largely shaped by ethical and spiritual ideals, points to a real Source of spiritual values.

Turning to the life and message of Christ, Dr. Jones writes: "If we are to suppose that the universe in its loftiest aspects shows 'a spiritual adventure' already in process, we shall find the clearest evidence of such an adventure in the revelation of love which breaks through the life and death of Christ." He proceeds from this to write of The Nature of Revelation, Spiritual Implications from the Nature of Experience, and The Immanence of God. His chapter on The God of Philosophy ranges side by side the lofty beliefs of the great philosophers of the ages. It is followed by a serene discussion of Prayer as a Pathway to God.

Tolerance based not on uncertainty of values but on a wide acquaintance with the history and literature of religious experience is the mood of Pathways to the Reality of God. Its understanding of the scientific and logical as well as the religious approaches to modern problems renders it peculiarly important and timely.

Price, \$2.00

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH  
IN THE UNITED STATES

1505 Race Street

Philadelphia, Pa.



insufficiency bring him close to our own experience. We realize that, though a Saint, he is one of us. And we are one with him in that all who labor for God and His Kingdom constantly need the reassuring voice and the comforting vision that came to Paul at Corinth. "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city" (Acts 18:9, 10).

Paul's depression of spirit in Corinth is so common to our lot that it is instructive to note carefully how he overcame it. Three things helped him to recover his inward poise—friends, work, and the vision.

The apostle found friends in Corinth. Upon his arrival there he lodged in the house of Aquila and Priscilla, a pious Jewish couple, whom Claudius had banished from Rome. Perhaps it was the bond of their common craft that first drew Paul to Aquila's house, both being tent-makers. But he found more than a fellow-craftsman. There was true kinship of spirit between these pious Jewish exiles and Paul. He led them to Christ, and they became his life-long friends, whom he delights to mention in his epistles.

And, again, we read that, in spite of his deep discouragement, Paul kept at work. On weekdays he worked at his trade, and every Sabbath he preached in the synagogue. Manual toil provided his food, and spiritual labor strengthened his faith.

Thus love and labor were the twin remedies that helped and healed the downcast apostle. In a crisis, that tested his faith and troubled his soul, he found a friendly shelter and sympathetic hearts. And, in spite of disheartening experiences, he refused to abandon his work.

To such men are vouchsafed divine visions and voices, similar to those that invigorated Paul. They gain the inner assurance that neither bitter opposition nor critical contempt can stay the work of God—"Be not afraid, for I am with thee." And, in fields that seem barren, they see the abundant harvest of a faithful ministry—"For I have much people in this city." And soon outward tokens of success came to Paul, in addition to his inward assurance of protection and power. Silas and Timothy, his fellow-workers, arrived from Macedonia. They brought offerings from his recent converts at Thessalonica, and glad tidings of their faith and love.

Paul continued his labors at Corinth for eighteen months. He laid the foundation of a strong Christian brotherhood, and he scattered much seed in the surrounding region. And in the midst of these arduous labors he found time to write two letters to the Thessalonians, the earliest of the writings that form our New Testament.

But Paul's intense zeal finally led to an open rupture with the synagogue in Corinth. The Jews "opposed themselves and blasphemed" (Acts 18:6). Realizing that it was useless to continue his ministry among his bigotted and blinded kinsmen, the apostle took up his abode in the house of Titus Justus, a devout Gentile. Henceforth he addressed himself to the conversion of the Greeks. But one notable trophy of his ministry among the Corinthian Jews was Crispus, the ruler of the synagogue, who "believed in the Lord with all his house" (Acts 18:8). This is the first recorded instance of the conversion of an entire Jewish family.

**II. Paul's Message at Corinth.** Paul felt a keen anxiety about his message to the Corinthians. In Athens he had preached the gospel to a philosophical audience. He had attempted, skillfully, to lead the clever and proud Athenians to the worship of the only true God, whom Jesus had revealed. But their scornful impatience with his preaching had interrupted him before his sermon was finished.

Paul always adapted his sermon to his hearers. His sermon on Mars' Hill is a model of prudent adaptation. It involved no surrender of truth, and no evasion, for

the sake of success or popularity. It was the honest effort of a great preacher to reach a peculiar audience with his gospel message. But the effort failed. And Paul's failure may have been due, partly at least, to the fact that his sermon was addressed to the head, rather than to the heart. It resembled a philosophical lecture more than a gospel sermon. And, yet, in its substance, Paul's discourse was thoroughly evangelical, though its form may not have been evangelistic. The real reason for its failure must be sought in the hearers, not in the sermon. It evoked contempt, instead of conviction and conversion, because the Athenians were "puffed up in the pride of their own conceit." They were arrogant, self-sufficient philosophers, conscious of no moral or intellectual need. Such men are never inclined to accept a gospel that offers salvation to those who repent and believe, whether they hear it from the lips of Paul or from a preacher of today.

In Corinth Paul said, "I determined not to know anything among you, save Jesus Christ, and Him crucified. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the spirit and of power; that your faith should stand not in the wisdom of men, but in the power of God" (I Cor. 2:1-5). But this earnest avowal of the apostle is not to be construed as a confession that his method of preaching the gospel in Athens had been wrong. Nor does it mean that he had received a new gospel since his ineffective ministry in that city. Paul had presented Christ everywhere as the only Saviour from sin, and as God's appointed messenger of salvation. His method varied, but never his message. And his experience in Athens, with the "wisdom" of men, had served to increase his faith in the "foolishness of preaching" the gospel, as God's power of salvation. And the sight of Corinth, steeped in luxury and sin, deepened his conviction that there was no help nor hope for that city, save in Jesus Christ and His gospel.

We, too, must learn to adapt the eternal gospel of Christ to the life of our times. Only that preacher will succeed in making it vital who can couch his message in the vernacular of the twentieth century. But that message remains the same through all the changing centuries. It is not the proclamation of a theological system of doctrines, but the presentation of a Saviour. It is not the announcement of a plan of salvation, but the glad tidings of a redemptive purpose, grounded in the heart of a gracious God, and running its course through the ages toward its consummation. And its primary aim is not to convince the intellect of man with "persuasive words of wisdom," but to satisfy sinful hearts, and to save the soul of man from despair and death.

Faith, indeed, is not the foe of reason, and ignorance is not the mother of devotion. The gospel of Christ is sublimely reasonable. The great convictions that grow out of it are far more rational than the doubts of skepticism and the bold denials of materialism. They are the only truths that men can live by. Their denial reduces the life of men, yea the whole universe, to sheer nonsense. Yet it remains true that the fundamental message of Christianity is addressed to the heart, rather than to the intellect. Its proof lies in its power to save men from sin. And first of all men must realize that saving power of the gospel of Christ in their personal experience. Out of such an experience the assurance is born that God dwelt in Christ, reconciling the world unto Himself.

Paul's ministry at Corinth closed his second missionary journey. Accompanied to Ephesus by Aquila and Priscilla, he sailed to Caesarea, and proceeded to Jerusalem. And, after saluting the brethren there, he hastened to Antioch, for a brief furlough. In the fellowship of the brethren he prepared himself for a new gospel campaign.

## THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

### Oct. 25: How Is Our Country Helping and Hindering the Spiritual Growth of Other Countries?

Acts 13:1-3; Jas. 4:1-3

No nation, like no individual, can live unto itself. There is no such a thing these days as "a hermit nation." America can never isolate or insulate itself away from the rest of the world. When America was young its leading statesman laid down as one of our national policies the keeping of ourselves from "entangling alliances" with other nations. But one hundred and fifty years have made a great change in world affairs. Time has brought the nations much more closely together and has removed many of the barriers which once separated them. America is one member of a great family of nations. The world war and especially present day conditions show how intimately all the nations of the world are dependent on each other. We here are vitally affected by what is going on in Europe, in India, in China and in the uttermost part of the earth. Our present economic and industrial depression is aggravated by the fact that the depression is world-wide. It might be readily lifted if it were confined to America alone. By the same token everything that goes on in America is felt among other nations the world over. Our ideas and ideals, our principles and policies serve to make or mar other nations. Our standards of life, our practices are adopted elsewhere throughout the world, and as W. T. Stead, who went down with the Titanic, wrote, there is going forward "the Americanization of the world."

In practically every department of life there is an international influence. Our educational, our social, our business interests affect all other nations. But in no department of life is this influence more pronounced than in that of the spiritual.

This influence may be both positive and negative. Let us look first at the positive influence. The Christian Churches of America have missionaries in practically every country of the world. They have been the pioneers of a great spiritual crusade which has resulted in the establishment of Christian Missions in every land. There Missions have become centers of



**COLTON MANOR**  
ATLANTIC CITY, NEW JERSEY.  
NEW-MODERN-FIREPROOF

Now or at any time during the year Colton Manor makes the ideal "Home away from Home," Genuine hospitality, inviting surroundings, unexcelled cuisine.

250 Rooms - Overlooking Ocean Solarium and Sun Decks

American or European Plan

Low Weekly Rates

WRITE FOR BOOKLET  
PAUL AUCHTER,  
MANAGER



## EDUCATIONAL COLUMN

### Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President.

REV. GEO. W. RICHARDS, D. D., LL. D.,  
Lancaster, Pa.

### Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Seven new buildings recently erected. The "Fackenthal Laboratories" offers most complete equipment for work in the Sciences for pre-medical students. The new indoor Swimming Pool completes a very thorough equipment for athletics. The Plan of Comprehensive Final Examinations enriches the curriculum and provides for the most modern needs in education.

Applications now being accepted for admission September 17, 1931. Write for catalog.

HENRY H. APPLE, D. D., LL. D.,  
President.

### URSINUS COLLEGE

GEORGE L. OMWAKE, LL. D., *President*

Offers instruction providing a liberal education and special preparation for the ministry, religious education, law, public service, medicine, teaching, physical education, social service and business. Expenses held to a minimum. Freshman class limited to 200. Members of the Reformed Church advised to enroll early.

For information address

FRANKLIN I. SHEEDER, JR.

*Assistant to the President*

Collegeville Pennsylvania

### The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D.D., S.T.D., LL.D.  
Headmaster, Mercersburg, Pa.

### Hood College

*For Young Women*

FREDERICK, MARYLAND

Accredited college for women. A.B., and B.S. in Home Economics. Teacher-training. Twelve modern, well-equipped buildings, including new dormitory. 125 acres.

For catalogue address

REGISTRAR,

HOOD COLLEGE, Frederick, Md.

great spiritual influence. The gospel has been preached and millions have accepted the religion of Jesus Christ. Schools and colleges have been established, hospitals have been erected, a body of literature, including many translations of the Bible, has been created, and above all the personal influence of the Missionaries themselves has been a tremendous factor in promoting the spiritual growth of other countries. There have likewise been the contacts which foreign students have made in our American institutions, the influence of which they have carried back to their own people. Other countries are reading our literature and are applying our methods of religious instruction. Protestant Churches as a rule have wielded a most wholesome influence in other countries. They have laid the basis of international good-will and order. They have served to standardize thought, conduct and customs. Missions have opened the way of trade and commerce and have made possible the interchange not only of goods, but also of what is best among all the nations. They have awakened a sense of equality among the races of the earth irrespective of color, creed or class. They have aided to interpret the nations to each other and have helped in forming what is called "an international mind." If ever there shall come such a thing as universal peace, the Missionaries sent out by our American Churches must be given a large share of credit for bringing this to pass.

But there is also a negative influence. Our country may hinder as well as help in the spiritual growth of other countries. Sometimes this negative influence is exerted by fancies and foolish propagandists. There may be faddists who try to force their notions upon foreign peoples. Sometimes this is done in the name of religion. Some zealots seem more eager to foist their own views upon other peoples than they are to establish the Kingdom of God. The religious views which some folks export to other countries apparently do more harm than good. By our divisions here, which we seek to perpetuate among other nations, we are apt to bring about confusion and unbelief. The insincerity on the part of many professing Christians here is undoubtedly a detriment to the spiritual growth of other countries. These people observe our own inconsistencies, they discover how much we lack in applying the principles of our religion among ourselves, and they in consequence will have none of it. They see that Christianity does not always work in America and thus they hesitate to accept it for themselves. Christless and Churchless folks in America greatly hinder the spread of the gospel in other countries.

But there is another way in which spiritual growth is hindered. Many travelers in foreign countries resort to practices which cause the nations to stumble at Christianity. They expect better things from people who come from Christian America. Some of these travelers are merchants, some represent great business concerns, some are diplomats, some are scholars. Some of these go to other countries and exploit the people there. Some set up business enterprises which are conducted in any but a Christian manner. These unprincipled men can negate much of the positive work which the Missionaries are trying to do. They often spoil in a few months what it took the Missionaries years to build up. Our statesmen and diplomats also often hinder the spiritual development of these people. When the leaders of our nation a few years ago passed the Japanese exclusion act, whereby all Japanese are prohibited from coming to America, it gave a great shock to the Japanese people from which they have not yet fully recovered. When the same vessel carries "booze" and Bibles to other countries, the spiritual effect is largely lost. When one group preaches the Golden Rule and another practices the rule of gold, the spiritual growth is hindered.

The present is an opportune time to help

## EDUCATIONAL COLUMN

### Cedar Crest College

of

### The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

### Franklin and Marshall Academy

Lancaster

Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,  
Principal

### Catawba College

Salisbury, N. C.

Has all the requisites essential for a good college.

A Wide Variety of Courses  
A Strong and Competent Faculty  
A Well-Balanced Program of Students' Activities

Modern Buildings Well Equipped  
\$420 covers all College fees including board and room.

Inquiries for further information welcomed.

### HEIDELBERG COLLEGE

TIFFIN, OHIO

A STANDARD COLLEGE FOUNDED 1850  
CO-EDUCATIONAL

College of Arts and Science

Conservatory of Music

School of Oratory

Art Department

Heidelberg insists upon high standards of scholarship, personal contact with mature teachers, an unmistakable Christian atmosphere, and the minimum expense.

During the College year 1929-30 Heidelberg had sixteen debates with other colleges and won ten of them; one hundred and twenty-four debates in twenty-three years—eighty-nine victories and thirty-five defeats.

For free catalogue write to

CHARLES E. MILLER, D.D., LL.D.

President.

### Massanutten Academy (1899)

Woodstock, Virginia

Reformed Church preparatory school for boys in the Shenandoah Valley of Virginia. 140 miles south of Harrisburg, Pa.

Splendidly equipped. Fully accredited.

Write for catalog.

HOWARD J. BENCHOFF, A.M., PD.D.  
Headmaster

in developing the spiritual life of the world. The world is in confusion, it is in despair, it is groping for something better. The Christian Church has the "one thing needful" to offer, and this is the supreme opportunity for the Church which is matchless for such an hour.



### A LETTER FROM MISS MARY E. GERHARD

Dear Friends in the Reformed Church:

You showed me so many personal kindnesses while I was on furlough in the United States, and manifested so deep an interest in the work of the Kingdom of God in Japan that I think you may want to hear some account of my journey and my return to Sendai, Japan.

I left my mother's home in Lancaster, Pa., on Aug. 4 and reached Los Angeles in time to spend Sunday, Aug. 9, with Dr. and Mrs. Evemeyer and their people of the First Reformed Church. When I visited here in March, 1925, they were hoping and praying for means to be raised that they might erect a suitable building, and now that has been accomplished and they rightly take pride in a beautiful, Churchly edifice. Pastor Von Gruenigen has been called to his reward but his influence abides, and Pastor Evemeyer and his wife are doing a faithful and successful work among their people and their community. It was a joy to be with them and to bring a message from Japan and her Kingdom of God Movement. For three days I was hospitably entertained by my cousin, Mrs. E. P. Melson, and her husband. Mrs. Melson is the daughter of a Reformed Church home, her parents being the late Rev. and Mrs. James B. Stonesifer, and it was a joy to share with her news of all the family. Another pleasure was an evening with the Bergers, former members of First Reformed Church, Lancaster, Pa., and yet another was the evening spent in the Prugh-Harnish home, so widely known for its hospitality. I was very glad to spend an hour in the home which is also the Church of Rev. K. Suzuki, of Sawtelle. Twenty-six years ago when I first came to Japan, Mr. Suzuki was a student of mine in North Japan College, and Mrs. Suzuki, then Miss Maeda, was a pupil of Miyagi Girls' School. Later I was present when these two were married, in a very pretty Church wedding. For many years we had not met, and it was a mutual joy to see each other now. They have two boys and a girl doing very well in their school work among American children in high school, and I felt quite proud of their success. Five graduates of North Japan College gave me a dinner in a Japanese hotel in Los Angeles, and we had a good time talking over Sendai friends. In San Francisco I called at the Educational Building of the Japanese Reformed Church, where I saw Mr. Kohta and Mr. Saito, and at the Y. M. C. A., where I had a good talk with Mr. Tomizawa, who is a North Japan College graduate. All three are doing fine Christian work. One Japanese whom I had hoped to see has left California and has gone to Brazil where he intends to do Christian Educational work among his own people in a large Japanese colony near Sao Paulo.

Aug. 14 I sailed from San Francisco on the ship President Wilson, had a pleasant time for a few hours in beautiful Honolulu, then on again over calm seas to Yokohama, which we reached early Monday morning, Aug. 31. About 10 P. M. the same day I reached Sendai in company with my brother Paul, who had come to meet the ship and was most kind and helpful. The customs authorities were courteous and obliging and no customs duty was charged on anything which I took in for myself or for others. Quite a group of Japanese and missionaries gave me cordial welcome at the Sendai station, and day after day I meet others whose kind words of greeting are very much appreciated.

I found our missionary friends all well, hard at work, trying to accomplish as much as possible even with diminished resources of means and workers. Our trust is in the Lord and in the Church who sent us to help in the bringing in of the Kingdom. Two of the Japanese who had been my associates for many years are no longer with us and are keenly missed. Prof. K. Ito,

## CHRISTMAS PAGEANTRY and DRAMAS

### CHRISTMAS PILGRIMS

A sacred cantata-pageant for choir and Sunday School. Book and lyrics by Mattie B. Shannon. Music by E. S. Lorenz. Price, 35 cents per copy; \$3.78 per dozen.

After the early introductory numbers, "Narrator" enters with an open book and in brief outline introduces the thought of the pageant. There is a semi-proceSSIONAL of "The Forces of Evil," but in response to the call by Narrator, other forces also appear, such as "Vision," "Understanding" and "Faith." Another processional brings in a group of angels, who, in quotations from the prophets, present the hope of the ages and "Christmas Pilgrims" of the long ago. In tableau and song that hope is shown fulfilled in the Christmas event at Bethlehem. In the joy over that, the little ones have their part as "Mary Youth" leads in a group of Primaries to sing their Christmas carol and bring their gifts.

### "THE LIGHT OF LOVE DIVINE"

Designed for Young People, is sacred and has the feature of Candle-lighting if desired. Familiar hymns are used. Price, 35 cents the copy.

### NATHAN, SHEPHERD OF BETHLEHEM

A pageant by Laura Battelle Nance. Price, 30 cents per copy; \$3.24 per dozen.

Levi, the owner of the Bethlehem flocks of sheep, and Simon, his overseer, have received word from their shepherds on the Judean hills, through Nathan, the shepherd boy, of the wonderful vision announcing the birth of the promised King, whom they plan to seek as soon as their sheep have been safely sheltered. Levi and Simon are sure they know where this King is to be found, and plot to see him without permitting the shepherds to go with them. Faithful Nathan, even at the seeming cost of not being able to see the King, refuses to betray the confidence of his fellow shepherds and is rewarded by being led to the manger by a "Stranger," who turns out to be the "Spirit of Christ's Love," and who explains the great joy that has come to all people.

### "THE KING COMES"

A dramatized service of worship, with appropriate music; it may be rendered as a sacred playlet without music if desired. Price, 25 cents.

### SEEKERS AFTER CHRISTMAS

A Musical Pageant by Valeria R. Lehman. Music by I. H. Meredith.

Is the true significance of our beautiful Christmas ever lost to anyone? No, never lost, but sometimes hidden behind a veil of worldliness. In "Seekers After Christmas," the veil is drawn away; and the disillusioned woman of wealth, the unhappy woman of lesser means, the unfortunate old man and the little poor child, find the real joy of Christmas through acts of love and service. So may the whole world kneel before the manger of Bethlehem, and know the deeper meaning of the words, "For God so loved the world that He gave His only begotten Son." Prices: Single copy, 35 cents; 12 or more copies, 25 cents each.

### "EMMANUEL"

By Dorothy Lehman Sumerau. A Christmas Drama in Four Acts with Incidental Music. Single copy, 35 cents; 15 or more copies, 25 cents each.

The scene is laid in a village of northern Germany in the long ago days, when the simple people based their religious beliefs largely on folk lore and traditional tales.

### IN OLD JUDEA

A Semi-Sacred Christmas Pageant for the Beginners, Primary, and Junior Departments of the Church School. Text by M. A. G. Edington. Music by Geo. F. Rosche. Price, postpaid, 30 cents per copy, \$3.00 per dozen. The dear old Christmas message is told in verse, in a way which will interest and grip the child-mind. The music consists of eleven carols, nearly all of which are sung by a Pageant Choir, selected from the Junior Department. The melodies are pleasing and adapted to the age of the singers. In the smaller church schools throughout the land, this work will be found desirable for all departments; in larger schools, for the lower three departments.

### AT THE MANGER—A Christmas Pageant by Verna Whinery

A Pilgrim, perplexed by the problems of the modern world, journeys on Christmas Eve to Bethlehem, hoping to find there the solution of these problems. She is greeted by the Spirit of Bethlehem, who leads her through the starlit fields and narrow streets of the ancient city, where she beholds the events of the first Christmastide. Enlightened by these scenes, Pilgrim catches the vision of her sin burdened people, relieved of their burdens as they kneel at the manger, and she awakens to the realization that the one and only solution of her problems is found at the manger "where first shone the true light which lighteth every man that cometh into the world." Prices: Single copy, 35 cents; 15 or more copies, 25 cents each.

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH  
1505 RACE STREET  
PHILADELPHIA, PA.

teacher in the Seminary and pastor of our Church in the town of Iwanuma, capable, efficient, and faithful, fell at his post last spring. A few months earlier one of my warmest friends, associated with me in Church work all these years and dearly loved, Mrs. Tsune Demura, was called away, and in going left a deep impression on all who knew her, by the way in which she was supported by faith in the unseen realities. For the far-reaching influence of these and other Japanese Christians we give thanks to God.

The erection of the Church Building for the use of students and teachers of North Japan College goes steadily on. It can already be seen that it will be imposing and beautiful, and for generations to come will provide the place of worship and of guidance for multitudes of young people and the families of those associated with the College Church. School work began in the second week of September and day after day is filled with the various duties of our life here; if there are trials and discouragements, the Lord is here to guide us, and there are joys and compensations, too. We rejoice and give thanks that the Kingdom of God is coming in Japan, and

that you and we are privileged to share in preparing the way.

Yours in the Master's service,  
Mary E. Gerhard.

28 Uwacho, Komegafukuro,  
Sendai, Japan.

### BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The spirit of expectancy usually surrounds the Home before Board Meeting. There are so many things we should like to do, but time seems all too short. The work on the Service Building has been delayed while our men were getting stones from the mountain to complete the Reed Baby Cottage. Then we are wondering what recommendations will be made for the renovation of Santee Hall.

There are always a large list of applications to be investigated. Then there are some applications that arrive the day before Board Meeting. These late applications cannot receive proper consideration, as no time is allowed to clear up questions that arise. When we review the many applications for admission, and their pathetic appeal, we wish that the capacity of our



Home would be larger, so that we could offer to them the hospitality of our Church.

The falling leaves sound the warning notes that winter is coming and we wonder how long Jack Frost will permit us to do work which is so necessary around the Home.

## OBITUARY

### THE REV. SILAS M. HENCH, D.D.

The Rev. Silas M. Hench, D.D., was born Nov. 1, 1851, and died in Trappe, Pa., Sept. 27, 1931, aged 79 years, 10 months, and 26 days. His wife, Martha (Beaver), was born Dec. 11, 1854, and died Sept. 24, 1931, aged 76 years, 9 months and 13 days.

Dr. Hench had been in poor health for several years and for the past few months had been helpless. Just a week prior to his death, his beloved wife was stricken and departed this life just three days before her lingering husband. They were married Jan. 22, 1880. Mrs. Hench was a faithful and devoted wife, sharing the joys and cares of the ministry with her consecrated companion. For months she spent the long night vigils in care of her suffering partner. Worn by painstaking nursing, she was stricken and the sun set at the eve of his departure.

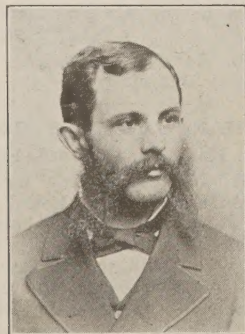
"Two souls with but a single thought,  
Two hearts that beat as one."

The Rev. Dr. Hench was a faithful, conscientious and earnest minister of the Gospel. As a man he was friendly, unassuming, courteous and of excellent character. He received his A.B. in 1877 and his A.M. in 1888 from Ursinus College and was graduated from Ursinus School of Theology in 1879. In 1929, the degree of Doctor of Divinity was conferred upon him by Ursinus College. He was licensed and ordained to preach the Gospel in 1879.

Dr. Hench served the following charges, all in Maryland: The Glade, 12½ years; Utica Charge, 27½ years; Cavetown, 7 years. He also supplied for 1½ years, filling various pulpits. After retirement he made his home in Trappe, Pa. During the time of his residence at Trappe, both he and his companion were faithful attendants of St. Luke's Church and workers in the Church. Dr. Hench always assisted in the Communion services until he became too feeble.

His records show: confirmations, 600; baptisms, 1,013; funerals, 503; weddings, 425.

Funeral services were held in St. Luke's Church, Trappe, Pa., on Monday, Sept. 28, 1931. The pastor, the Rev. Arthur C. Ohl, preached a fitting discourse. Short addresses were delivered by Revs. C. D. Yost, D.D., and H. T. Spangler, D.D., the scripture was read by Rev. H. H. Hartman, of



The Rev. Silas M. Hench, D.D.

Littlestown, Pa.; Rev. W. A. Kline, Ph.D., dean of Ursinus College, offered prayer. Rev. J. G. Kerschner, president of Phila. Classis, and Rev. Ernest Cassady, Phila., a classmate, assisted at the services at the grave. The two Pilgrims of the Way were laid side by side in Augusta Lutheran Cemetery, at Trappe, Pa.

A. C. O.

## NEW BOOKS OF VITAL INTEREST

### SERMONS FROM THE PSALMS

Price, \$1.75

*Announcing a New Series of Sermons by* CLOVIS G. CHAPPELL

These sermon studies in the spiritual content, song, and messages of the Psalms again demonstrate the ability, vigor, and pictorial quality of one of America's foremost preachers. He takes the poetic masterpieces of the Old Testament and carries them through a series of sixteen rich, penetrating messages for our day. Such timely topics as "Capitalizing Our Calamities," "Facing the Future," "The Secret of Prosperity," "The Turning Point," give food for thought to ministers and lay people alike. In addition, they give much material for a series of Sunday evening or midweek sermons.

### WE NEED RELIGION

Price, \$1.50

*By* ERNEST FREEMONT TITTLE

Fearlessly, DR. TITTLE faces some real problems of religion in our time. He offers no easy solutions, no pious nostrums. He stoutly contends that modern man needs religion, and points to the religion that modern minds need.

### THE FOREST HOSPITAL AT LAMBARENE

Illustrated : Price, \$2.00

*By* ALBERT SCHWEITZER—*The Thrilling Story of a Doctor in Africa*

At thirty, Albert Schweitzer was Doctor of Philosophy, and a world-renowned organist. Then he forsook art and letters and for eight years studied to be a Doctor of Medicine. His degree obtained, he went to Africa, built a hospital, and became "OUR DOCTOR" to the natives. This is his delightfully informal story of his medical work at LAMBARENE.

### THE MYSTICISM OF ST. PAUL

Ready Nov. 1 : Price, \$3.00

*By* ALBERT SCHWEITZER

The great theologian-philosopher-musician-doctor has spent thirty years on this work. In it he proves that Paul's mysticism was essentially Jewish and that Paul brought no Greek conceptions into Christianity.

### SERMONS I HAVE PREACHED TO YOUNG PEOPLE

Cloth : Price, \$1.60

*Edited by* SIDNEY A. WESTON

Every minister, teacher, and parent should read this new book to which sixteen well-known leaders have contributed sermons which represent their message to young people today. The list included Ernest F. Tittle, Russell H. Stafford, Boynton Merrill, Arthur L. Kinsolving, Raymond Calkins, Charles R. Brown, Jay T. Stocking, Harry E. Fosdick, Robert W. Wicks, Carl S. Patton, Irving Maurer, Halford Luccock, Albert W. Palmer, Henry H. Tweedy, Clarence A. Barbour, and Robert S. Smith.

### THE SCIENCE OF LEADERSHIP

Cloth : Price, \$1.00

*By* ERWIN L. SHAVER

Pupil's Work Book. This new course by Mr. Shaver gives young people of senior high school age a firsthand experience in Christian leadership, opening up a field of training which heretofore has been available only for older groups. It is the first unit to be published in the International Council's new High School Leadership Curriculum.

### HOW BIG IS YOUR WORLD?

Pupil's edition, 60 cents; teacher's edition, 85 cents

*By* JOHN L. LOBINGIER

A guide for a group of young people that wants to engage in an enterprise of its own to enlarge the world of its members.

### YOUNG PEOPLE'S RELATIONSHIPS

Paper : Price, 75c

*By* BENJAMIN S. WINCHESTER

A leader's guide for use with groups in the study and discussion of relationships between young people. Issued under the auspices of the conference on Preparation for Marriage and Home-making. For use in summer conferences, in young people's societies and study groups in Churches, Hi-Y Clubs, and Girl Reserves.

### WORSHIP SERVICES FOR YOUNG PEOPLE

Paper: Price, 50c

*By* WARREN W. PICKETT

Services of worship developed by the author in his work with young people. Especially appropriate for young people's classes, departments or societies in the local Church; community gatherings; summer camps and conferences. The book does not include music.

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH  
IN THE UNITED STATES

1505 Race Street

Philadelphia, Pa.